

ADDITIONALS
TO THE
Mystery
OF
JESUITISM.

ENGLISHED
By the same Hand.



LONDON,
Printed for Richard Royston,
1679.

EDITION

OF THE

History

OF THE

I

T H E
R E P R E S E N T A T I O N

Of the Reverend
The CUREZ of PARIS,

To the Reverend
The CUREZ of the other Diaceses
of FRANCE,

*Upon occasion of certain corrupt Maximes of
some late CASUISTS.*

REVEREND SIRS,

I F all true Christians, making truly but one Body, are to be guided by the conduct of the same spirit and same heart, and are out of considerations of charity towards God, oblig'd to be tender of the spiritual concerns one of another, in those emergencies which Heaven is pleas'd to present them with; it must needs be, that all the Pastors of the Catholick Church stand in a far greater obligation to that duty. For it being expected that their charity should be much more shining than that of private men, as being the pattern and model thereof, it is accordingly but just it should more closely cement them together, and engage them beyond others, to mutual helps and assistances, for the better improvement and edification of those souls which God hath committed to their charge.

Out of this consideration was it that we were induc'd to entertain with a favourable reception, what hath been represented to us by our Reverend Brethren the Curez of *Rouen* in our late Assemblies. Which was this, That the Reverend Curé of *S. Maclou*, one of the most considerable among them, having thought himself obliged to say something (in a Synodal Sermon, preached before his Grace

the Arch-Bishop of *Rouen*, above eight hundred *Curez*, and abundance of other persons of quality) against the pernicious *Maximes* of certain *Casuits*, as such as disturb the order of the Hierarchy, and corrupt Christian Morality ; And that, having since declared in a Sermon preach'd in his own Parish, though he preach'd against those corrupt *Maximes*, yet he did not attribute them to any Order, or to any Community or Body of men, but opposed them considered only in themselves, The *Jesuits* of the City of *Rouen* have nevertheless thought themselves so much disobliged and injured by the publick disparagement done the doctrine contain'd therein, that they presented to his Grace the Arch-bishop of *Rouen*, in the name of Brother *John Brisacier* Rector of their College in the said City, a Petition filled with injuries and calumnies against the person of the said Curé of *St. Maclou* ; to the end, that, having blasted his credit and reputation, all others might be deterred from engaging in an attempt so hazardous as that of the publick discrediting of what those scandalous Authors dare publicly write and openly maintain : That this unworthy treatment of their Brother had obliged them to assemble together to examine those points in Morality which had given the first occasions of the difference : That to effect that, they had perused the Books out of which they had been taken, and that having made faithful Extracts thereof, they had found therein some propositions so extravagant, and so likely to pervert souls, that it further engaged them to side with their Brother, to demand all together the condemnation thereof : That, to that purpose, they had presented a Petition to his Grace the Arch-Bishop of *Rouen*, who, having return'd them answer, that that Affair was of general concernment, and reflected on the whole Church, expressed to them his inclinations to have the business returned up to the right Reverend Lords of the General Assembly of the Clergy of *France*, then sitting at *Paris*. And this was it that gave them occasion to address themselves also to Us, to the end that by mutual and joynt assistances, our endeavours might prove the more effectual to obtain a Censure of these *Maximes*, as such as are absolutely opposite to the rules and spirit of the Gospel, whereof they have sent us extracts, and to check the violence of those, who,

who, by their power, would muzzle the Pastors of the Church, who being appointed by God to be watchmen and Sentinels to the House of *Israel*, according to the words of the Scripture, are obliged to cry out and give notice of whatever may prejudice those souls, whereof God will one day demand so severe an account at their hands.

This advice of theirs, full of prudence and zeal, having had a great influence upon us, hath put us upon a resolution in our late assemblies, not only to joyn our endeavours with those of the reverend Curez of *Rouen*, but also to imitate them, by communicating to you this Affair which indeed is common to all, since it equally concerns us all that the Church, the chaste and undefiled Spouse of JESUS CHRIST, whereof we are intrusted with the conduct, under the authority of our Lords the Bishops, should not receive any spot or pollution in her Morality, by Maximes that are corrupt, and absolutely contrary to her holy administrations; and that she should not any longer lye subject to the scandalous reproaches which her professed Enemies, the Hereticks, burthen her with upon this occasion, in that they would have her to be accountable for those pernicious opinions of certain private Casuists, though she hath ever opposed and condemned them by her Canons and Decrees.

'Tis with this design, and purely out of a consideration of doing the Church some service, and to the end you might be fully acquainted with all that passed upon this emergency, we send you a copy of the Petition, which the reverend the Curez of *Rouen* presented to their Arch-Bishop, with a faithful extract of some of the Propositions, taken out of a far greater number of others suitable thereto, which contain such a doctrine, as no man that hath ever so little tenderness of his own Salvation but must conceive a horror at; and among which we have only put in those that concern *Morality*, and not those that concern the *Hierarchy*. Whereof we hope this effect, that being bound up in the same spirit of peace, concord and charity, and embarked in the same desires of cultivating those souls which are committed to us all, you might joyn with us, as diverse of the reverend the Curez of other Dioceses have already offered

to do, and accordingly send your Letters of procuration or Attorney to the Syndics of our Company, authenticated by the testimonies of two publick Notaries, and set at the bottom of the Extract which we send you of the propositions to be condemned; and to demand and prosecute joyntly with us, as well before the Lords of the General Assembly of the Clergy of *France*, as elsewhere, as it shall be thought requisite, the Censure and condemnation of these pernicious maxims, which corrupt and poison Christian Morality, and disturb civil Society, such as are those whereof we send you the extracts, and others of the same thread.

That so, the people, whom God hath committed to our charge, under our Lords the Prelates, may henceforth be preserved from that mortal venome which inclines them to licentiousness and Libertinisme: and that we may have occasion all together to praise and bless the Father of Mercies, for that he hath given us the power and confidence to do that which our duties obliged us to, without being deterred by any fear or humane considerations; as also for that he shall have done us the favour to make our endeavours upon this account instrumental and contributory to the salvation of those many Souls which have been redeemed by the precious blood of our Lord and Saviour JESUS CHRIST.

Concluded, and signed by order of the Assembly of the reverend, the Cure of Paris.

ROUSSE, Curé of *S. Roch*,
Syndic.

DU PUIS, Curé of the Saints
Innocents, *Syndic.*

Paris, Sept. 13.

1656.

A
C O P Y
O F T H E
P E T I T I O N
P R E S E N T E D

By the Reverend the Curez of
ROUEN to their *Arch-
Bishop.*

*To the Right Reverend Father in God, the most
Illustrious and most Religious, the Arch-Bishop
of Rouen, Primate of Normandy.*

THe Dean and Curez of *Rouen*, whose names are under written humbly shew, That for some years past, many great Prelates, and others of the Clergy, men venerable for their piety and abilities have observed, and accordingly complained as well in their writings as their discourses, that divers late Authors who have treated of *Moral Theology* and the *Cases of Conscience*, have taught in their writings and the books they have set forth upon these subjects, certain pernicious doctrines, such as corrupt good manners, and are absolutely opposite to the maximes of the Gospel. That the late Arch-bishop, your Uncle and predecessor was one of those, who made the greatest discoveries of the consequences of this inconvenience, which he bewails very much in that excellent Treatise of his, intituled, *De Rebus Ecclesia*, where, with a zeal and earnestness worthy so great a Prelate, he bemoans the corruption of *Morality*, and the dissolution of *Discipline* which hath been occasioned by the destructive principles of the accommo-

dating and complying Theology of the late Casuists, whose books he compares to those little *penitential* Treatises which were heretofore used as instructions to *Confessors* in the administration of the Sacrament of *Penance*, into which there crept so many errors and abuses, that the second Council of *Chalons* under *Charlemagne*, and the sixth Council of *Paris* under *Leo* the Debonair, thought themselves oblig'd to condemn them.

But besides these matters of grievance for which we have the complaints of divers eminent persons of these times against the Casuists, it hath many times been thought necessary to prevent the further progress of the corrupt doctrine of some by Censures and other juridical ways, which course was taken with a Book written by *Peter Milbard*, a Benedictine Monk, entitled, *The grand Guide of the Cure*; as also with that of *M. Bertin Bertbauld*, a Priest of the Diocese of *Contance*, intituled, *The Director of Confessors*, both which receiv'd their censure from the Theological Faculty of *Paris*. And since that time hath the same course been taken with the Book of the *Summary of Sins*, written by Father *Banny*, a Jesuit, which hath been censur'd at *Rome* by the Congregation appointed for the prohibition and condemnation of Books, and in *France* by the Assembly general of the Clergy, *April 12. 1642.* as containing such propositions as might incline Souls to libertinisme and the corruption of good manners, and violate natural right and the Law of Nations, excuse Blasphemies, Usuries, Simonies and many other the most horrid transgressions.

And your Grace may take it further into consideration, how that it is express'd in the Act of Censure, that our Lords the Prelates had resolv'd to have a System of *Moral Divinity* compos'd by ten or twelve Doctors of the most eminent of the Faculty of *Paris*, which should be approved by the Prelates of this Kingdom, and received in all their Dioceses, so in some measure to prevent the inconveniences occasioned by the multiplicity of books of that nature. And about two years after this censure was pass'd, that is to say in the year, 1644. Father *Hereau*, a Jesuit, Reader of the Cases of Consciences in the Colledge of *Clermont* in *Paris*, having entertained his Scholars with certain propositions pre-

prejudicial to the Lives of men, the University put in an Information against him for it, and presented to the Parliament three Petitions one after another, In the first whereof, dated *March 5.* in the same year, the University prays, That the Jesuits might not be permitted thenceforth to read Divinity in the Colledge of *Clermont* or any where else. In the second, the University represents to the Court, and shews that the Doctrines contained in the writings of Father *Hereau*, is not to be considered as the opinion of one particular man, but as the doctrine of several Authors of that Society. And the drift of the third Petition is, to perswade the Court to suppress that book of Father *Cassinus*, which is called, *An Apology for the Religious men of the Society of Jesus*, wherein that Jesuit endeavours to vindicate his Society from the charge put in against them by the *University*, and undertakes in that Libel, to justify the pernicious doctrines which had occasioned the presenting of the two former petitions.

While these things were in agitation, the King having (advice had with his Council) received notice of the pernicious doctrines taught at the Colledge of *Clermont*, sent for the Provincial and superiours of the three houses which the Jesuits have about *Paris*, and discovered to them, in the presence of the Queen Regent his Mother, how much he was dissatisfied with the Propositions taught by *F. Hereau*; telling them that the Superiours were very much to blame for suffering such maxims to be brought upon the stage, as whereof the very knowledge was very dangerous, as being so far from obliging men to a regulation of their passions, that they encourage men rather to comply therewith. His Majesty further expressed his desires to the Superiours of that Order, that they would for the future be more careful to take notice of the doctrine that should be either published or taught in their Houses; that he would not take it for any excuse, they should alledge their ignorance of the corrupt maxims that might be treated of by their Fathers; and that he would call them to account for what ever should be done amiss for the time to come.

Whereupon as it may be seen in the Order of the Council published afterwards, bearing date the 28 of *April 1644*
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the said Jesuits were, as they pretended, extremely troubled, his Majesty should have any occasion to take any thing ill as to the carriage of any Father of theirs; they acknowledged, that the said Father *Hereau* had not done well in treating publicly of such Questions, as were complained of; that they disclaimed them, thinking it very dangerous they should be either taught or treated of; and that for the future they would take such a course, as that in their Colledges there should not be advanced any thing that might prove prejudicial to the Publick. The effect of these declarations of theirs, was, that the King, with the advice of his Council sent out severe prohibitions to the Jesuits and all others, that they should not for the future either in their publick Lectures, or otherwise, treat of any such propositions, with an injunction to the Superiours to be very watchful that there should not, in any of their houses, things of that nature be advanced; and in the mean, that F. *Hereau* should remain secured in their Colledge, till some further order should be taken about him by his Majesty.

The noise and stir, which those pernicious propositions of Father *Hereau's* did at that time raise about *Paris*, and particularly those that concerned the *killling of evil speakers*, revived the curiosity of a many very learned and judicious persons to look more narrowly into the doctrine of the Casuists. The Authors of the books written at that time in defence of the University against the designs and attempts of the Jesuits, drew up a Catalogue of a many dangerous propositions, which may be found principally in two Books, whereof one is intituled, *Academical Truths*; and the other, *The Answer of the University of Paris, to the Apologie for the Jesuits, written by Father Causinus*. But much about this very time, as also since, there have been published several larger collections, wherein are rallied together abundance of abominable propositions, which are, in the said Collections attributed to the Casuists, and those the most eminent of that quality.

This was it also, may it please your Grace, that gave us occasion, to examine with the greatest care we could, whether there were to be found in the books of these Authors,

thors, Doctrines so pernicious, as those that were cited in the Collections.

The charge of Pastors which we exercise in the Church under your Authority, and the obligation that lyes upon us, to prevent the Souls committed to our charge from being infected by this contagion, and the Priests who administer the Sacrament of Penance in our several parishes, from taking for a rule these dangerous maximes, and put them in practice in our Confession Seats, have engaged us to joyn together in this design, and we have with the same spirit and same heart consulted the books we could meet with, wherein we have found a great number of erroneous, dangerous and detestable propositions, and have drawn up true copies of the same, which we present to your Greatness, accordingly to obtain the censure thereof.

And whereas this evil hath spread it self so far, that it cannot any longer be either concealed or dissembled, it may be thought hightime to hinder its further progress by some effectual remedy. For, things are come to that pass, that unless Episcopal Authority interpose it self and rise up, to condemn these lewd propositions, such of the people as are acquainted therewith might be erroneously perswaded that these opinions, being taught by Catholick Doctors, and tolerated in the Church, are not corrupt, and that they may be followed with safety of conscience; which, if some sudden provision be not made against it, may produce very deplorable effects. For those that have but any thing more than ordinary inclinations to piety, will still be scandalized at it, the more dissolute will thence take occasion to sin with more insolence and encouragement, and hereticks will be sure to make their advantages of it, that is, think it a just ground publickly to discredit the Catholick Church, by laying at her door these pernicious maximes, as hath been done heretofore by the Minister *Du Moulin* in his book *Of Traditions*, where he reproaches the Church of *Rome* with the pestilent opinions of some of our Casuists.

It is on the other side to be considered, that there never was so much necessity to abate the confidence of these newly-illuminated Divines, whereof we find the latter still
adding

adding something to the extravagancies of their predecessors; which it were no hard matter to make appear by diverse notorious examples that will deserve notice should be taken thereof. So that if some course be not taken to suppress a temerity so prejudicial to the Church, it's to be feared, that Time may hereafter so bring things about, that men may take for sound doctrines and undeniable Truth, abundance of dangerous propositions, which the more conscientious Casuists have not presumed yet to advance otherwise than as questionable and hardly probable.

Your Grace having taken all these things into your serious consideration, We are further most humble Suitors to your Grandeur, that you would be pleased to employ that Authority, and that truly Episcopal zeal which you have, to weed these cursed tares out of the Field of the Church, and to make way for the purity of Christian Morality to thrive therein, by rooting out these unhappy doctrines, by a Censure worthy your self, that is, such as, no doubt, will encourage and engage other Prelates to do the same thing in their Dioceses; whereof what can be the consequence, but that the Spouse of JESUS CHRIST, being found incorruptible and without spot as well in her *Manners* as in her *Doctrine*, must put her enemies to silence, and inviolably preserve her self and persevere in that purity which her divine Spouse hath merited for her by his Blood. And whereas M. *John Brisacier*, calling himself Rector of your Episcopal Colledge, hath some days since presented to your Grandeur a Petition full of injurious expressions and calumnies against the person of M. *Charles du Four*, Abbot of *Aulney*, Treasurer of your Cathedral Church, and Curé of the parish of St. *Maclo*; in which petition he treats the said *du Four* in no other terms than those of *Temerarious, Seditious, refractory, abettor of heresy, and Detractor*, and charges him with a many other scandalous and reviling characters, meerly for having preached, with zeal and earnestness, against these dangerous doctrines, once in your presence, and before all your Clergy, and another time in his own parish, explaining to the people the commandments of God, and the wholesome *Maximes* of the Gospel, yet without the least derogation

tion or injury to the *Jesuits*: And whereas the main design of the said *Brisacier* in the Petition he hath presented to you, by way of complaint, is, to stop the mouths of the Pastors, and to hinder us from instructing the People committed to our charge in the purity of Christian Morality, and opposing those errors wherewith some do so much endeavour to corrupt it, It is the humble suit of your Petitioners, That it may please your Grace to enjoin and order him to make the said *du Four* reparation for the horrid calumnies and affronts contained in his said Petition, and oblige the said *Brisacier* sincerely to disclaim and retract, as well by writing as by word, those detestable Opinions. And in case you shall think fit to admit him the said *Brisacier* to plead for himself, that so there may be a legal proceeding in the business, that you would be pleased to order, that, before any privilege be allowed him, he be engaged to clear himself canonically of the character and Censure passed and published against him by the late Archbishop of *Paris*, and withall to cause him to be acknowledged by his Superiours in all his complaints and pleas, and to submit, in all this prosecution to your Tribunal and Jurisdiction, and further to declare from article to article whether he approves or disapproves the Propositions which the Curé of *S. Maclou* hath publickly cry'd down in his Sermons, whereof there is a catalogue hereunto annexed, and so, that once done, joyn issue, and after all things have been fairly debated, to stand to your judgment upon the whole matter.

And for our parts who are your Petitioners, and call upon you as our judge and Father, we humbly desire your grace will be pleased to continue us in your protection, together with the said Curé of *St. Maclou*, whose case we all make our own, and, by condemning these pernicious doctrines, keep those quiet and silent who would divert us from opposing the same, and discovering to the People the dangerous consequences thereof. And we beseech you further to consider, how insupportable it must be to the Pastors and Curez of your Metropolis, to see, that some particular persons among the *Jesuits*, should make it their business to stop their mouths, and to divert them from preach-
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ing the truth of sound doctrine, and to oppose the extravagances of an erroneous Morality, while it is suffered that those very particular persons should publickly countenance and maintain them, as is done daily by the said Father *Brisacier*, as well by writing as discoursing, as we shall find it no hard matter to prove, if he dares deny it.

Nor does he do this himself, but, as if his example were contagious, the same thing hath been done, and that with more scandal and danger, by Father *de Bois*, Regent in Divinity in your Archi-episcopal Colledge, who, not thinking it enough, that he had beaten down and endeavoured to destroy, as he hath done this last year, that point of Ecclesiastical and Hierarchical discipline that is the best established in your Diocese, as having made several set discourses to his Scholars (who are in a manner all Priests well known and respected in our Parishes) against the obligation of hearing parochial Masses, and against the Authority which the Prelates have to oblige the people thereto, hath, within this moneth, forborn his ordinary Lectures, out of a design to excuse, nay, indeed to maintain, the pernicious doctrine of the most disallowed Casuists of his Order, as having, among others, undertaken to justify that book of Father *Bauny's*, entitled, *The Summary of Sins*, and to make his doctrine pass for sound and innocent, though that very book had been censured at *Rome*, as also by our Lords the Bishops in a general Assembly.

It was also with the same excess of confidence that the said Father *de Bois* hath presumed to vindicate Father *Americus*, a Divine of his Society, upon the subject of *Murder to be committed on those who either calumniate or threaten to calumniate Priests or Religious men*, even to that height, as that in the last Lectures he read to his Scholars within these few days, he hath clearly maintained, *that it was lawful for Priests and Religious men, to defend, etiam cum morte invasoris, the reputation they have acquired by their vertue and prudence, when there is no other course to be taken to divert the detractor.*

All which when your grace hath taken into serious consideration, we humbly desire, you will be pleased to order the said Regent publickly to retract and disclaim the
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propositions he hath advanced, as well against good manners, as against the order and discipline of your Diocess, and that of the whole Church, and that a prohibition be issued out, that he may not for the future spread abroad any such scandalous doctrines, upon pain of those canonical chastisements incurrible by the contrary.

And in the mean time, we shall pray unto God who is the great Master of all good and wholesome doctrine, that he would preserve your grace, to the end that purity may be reestablished in his Church, and prosper you in all your undertakings.

And at the bottome were their Seals with the Names ensuing, viz.

Turgis, *Dean of Christendome, and Curé of St. Vivian.*
Du Tour, *Curé of St. Maclou.*
Du Perroy, *Curé of St. Stephen, Les Tonnetiers.*
Sancier, *Curé of St. Deny's.*
Voisin, *Curé of St. Michael's.*
Thierry, *Curé of St. John's.*
Chretien, *Curé of St. Patrick's.*
Le Clerc, *Curé of St. Andrew's.*
Picquais, *Curé of St. Saviour's.*
Lorrain, *Curé of St. Martin le pont.*
Avice, *Curé of St. Lo.*
De Sahurs, *Curé of St. Peter's du chaste.*
Le Febure, *Curé of St. Vincent's.*
De La Vigne, *Curé of St. Peter's le Portier.*
Nicolas Tallebot, *Curé of St. Andrew's pres Cauckoise.*
De La Fosse, *Dean and Curé of our Lady's Church, dela Ronde.*
De La Haye, *Curé of St. Amand.*
Marc, *Curé of St. Martin sur Renelle.*
Tirel, *Curé of the Holy Crofs, des Pelletiers.*
Le Prevost, *Curé of St. Herbeland's.*
Artus, *Curé of St. Vigor.*
Gueroult, *Curé of St. Nicaise.*
Des Marets, *Curé of the Holy Crofs, St. Owen's.*
Cotteret, *Curé of St. Candus the younger.*

De Fieux, *Curé of St. Lawrence's.*

Teveneau, *Curé of St. Stephen's the great Church.*

Le Cuilier, *Curé of St. Mary's the Lesser.*

Faucillon, *Curé of St. Nicholas.*

The said Petition was communicated to the Proctor according to the order of his Grace the Arch-Bishop of Rouen, made at his Arch-episcopal Palace of Gaillon, August 28. 1656.

A

A CATALOGUE OF THE PROPOSITIONS,

Contained in an Extract made of some of the
most dangerous Propositions of diverse late
Casuists, in point of MORALITY; faith-
fully taken out of their Works.

I.

SAint Thomas, (Aquina:) having clearly taught, *Quodlib.* 8. a. 13. and *Quodlib.* 3. a. 10. that the opinions of Doctors hinder not but that a man may be guilty of Sin, when he acts against the law of God; these Casuists, on the contrary, teach, that an Opinion is *probable* when it is maintained only by *one* grave Doctor, and that a man may be confident he does not sin, though he quit an opinion which he knows to be true, and is the more safe, to follow that which is contrary thereto, and consequently less probable and less safe. This is affirmed by FILLIUCIUS, a Jesuit, *Mor. Qu. tr.* 21 c. 4. n. 128. TANNERUS, a Jes. *Theol. Schol. Tom.* 2. *diff.* 2. q. 6. *dub.* 2. SANCHEZ, Jes. *in Sum.* l. 1. c. 9. n. 7. LAYMAN, Jes. *Theol. Mor.* l. 1. tr. 1. c. 5. *S. H.* 2. n. 6.

II.

Of a strange imagination which these Casuists have, that their opinions, being supposed probable, do make that, which was sin before, not to be such any longer. CARAMUEL, in *Epist. ad Ant. Dianam.*

III.

That the Casuists are at liberty to answer according to the opinions of others, though they think them erroneous;

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when they are likely to prove more acceptable to those that consult them, that is to say, they may answer one while according to one Man's judgment, and another according to another's, though contrary thereto. LAYMAN, *Jes. Theol. Mor.* l. 1. tr. 1. c. 5. *Scēt.* 2. n. 7. ESCOBAR, *Princ.* ex. 3. n. 24.

IV.

That the conditions which these Casuists require as necessary to make an action imputable as sin, may excuse an infinite number of crimes. BAUNY, *Jes. Som. des pechez*, c. 39. p. 906. of the 6. Edition.

V.

How they elude and annihilate the laws of the Church in the punishment of the most horrid crimes. *Escobar, Jes. Th. Mor.* tr. 1. *Exam.* 8. c. 3. *Praxis ex Societ. Jesu De- horibus.*

VI.

That one may kill another to prevent a box o' th' ear or a blow with a stick. *Azor, Jes. Instit. Mor. Part.* 3. l. 2. p. 105. *Filliucius, Jes. To.* 2. tr. 29. c. 3. n. 50. *Lessius, Jes. de Just. & Jure*, l. 2. c. 9. *Sub.* 12. n. 77. *Escobar, Jes. Mor. Theol.* tr. 1. *Exam.* 7. c. 3. *Praxis Soc. Jesu. Becan, Jes. Sum part.* 3. tr. 2. c. 64. *de Homicid.* qu. 8.

VII.

That it is lawful even for an Ecclesiastick and a Religious man to maintain the honour he hath acquired by his learning and vertue, by killing him who derogates from his reputation by opprobrious speeches and calumnies. *Amicus, Jes. Tom.* 5. *disp.* 36. n. 118.

VIII.

The doctrine of Father *Amicus* that permits a Religious man to kill him that threatens to calumniate, maintained by *Caramuel*, as being the only true judgment upon that case, the contrary being not so much as probable. *Theol. Fundam. Fund.* 55. *Scēt.* 6. p. 544.

IX.

That it is doubtful whether a Religious man having made use of a Woman, may not kill her if she offer to discover what passed between them. *Caramuel ibid.* *Scēt.* 7. p. 551.

X. That

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That as it is lawful for a Man to defend his honour against him that would rob him of it, by charging him with a crime he is not guilty of, so may he do it also, by killing him. *Caramuel, Theol. Fundam. Fund. 55. Sect. 6. p. 550.*

XI.

That it is lawful, according to some, in the *Speculative*, and according to others in the *Practick* also, for a man to wound or kill one that hath given him a box o'th' ear, even though the other run away for it. *Lessius, Jes. de Just. & Jur. l. 2. c. 9. dub. 12. n. 79. Reginaldus, Jes. in Praxi, l. 21. n. 62. Filliucius, Jes. tr. 29. c. 3. n. 51. Layman, Jes. l. 3. tr. 3. par. 3. c. 3. n. 3. Escobar, Jes. Mor. Theol. tr. 1. Exam. 7. c. 3. Praxis. Caramuel, Theol. Fundam. Fund. 55. Sect. 8. pag. 551.*

XII.

That a man may kill a *false accuser*, nay, the *witnesses* produced by him, and the *Judge* himself, when they cannot be otherwise diverted from oppressing the innocent. *Tannerus, Jes. To. 3. diff. 4. q. 8. d. 4. n. 83. Sanchez, Jes. Oper. Mor. in Decal. l. 2. c. 39. n. 7.*

XIII.

That it is lawful to procure abortion before the Child be quick in the Womb, to save a Maid's life or reputation. *Egidius Trullench in Decal. Tom. 5. l. 5. c. 1. dub. 4. n. 1. Et quidam Theologus Societatis Jesu apud Dianam, Part. 6. Tr. 8. Resol. 37.*

XIV.

That it is lawful to kill him that gives us the Lye, or any way reviles us. *Escobar Theol. Mor. tr. 1. Exam. 7. c. 3. Praxis. Reginaldus, Jes. l. 2. i. c. 5. n. 60.*

XV.

That it is lawful for us to kill him that takes away our goods from us, even though he run away to avoid it, provided the thing be of value. *Lessius, Jes. de Just. & Jure, l. 2. c. 9. dub. 11. n. 66. & 72. Escobar, Jes. Theol. Mor. tr. 1. Exam. 7. c. 3. Praxis.*

XVI.

That it is lawful upon certain occasions to accept a challenge and to fight a duel. *Escobar, Jes. Theol. Mor. tr. 1.*

Exam. 7. c. 3. *Praxis Layman*, *Jes.* 1. 3. *T.* 3. part. 3. c. 3. n. 2. & 3. *Hurtado de Mendoza*, *Jes.* in 2. 2. *disp.* 170. *Scēt.* 9. *Scēt.* 82. *Apud Dianam*, *Part.* 5. *tr.* 13. *Resol.* J. 21. *Idem Hurtado de Mendoza*, *Jes.* referente *Diana*, *Part.* 5. *tr.* 14. *Miscellan.* 2. *Resol.* 99.

XVII.

That it is not *Simony* either to give or receive a temporal good for a spiritual, when it is given only as the *motive*, and not as the *price*. *Gregorius à Valentia*, *Jes.* 3. to. 3. *disp.* 6. qu. 16. *Pun.* 3. p. 2039. & sequent. *Escobar*, *Jes. Mor. Theol. tract.* 6. ex. 2. c. 6. n. 40. *Praxis Milhard*, *Guide des Curez*, ch. 63. *Inft.* 1. n. 2.

XVIII.

That it is not simony to obtain a Benefice upon the promise of a sum of Money, when a Man hath no intention to pay it. *Escobar*, *Jes. Moral. Theol.* tr. 6. *Exam.* 2. c. 2. n. 14.

XIX.

That a Fortune-teller is obliged to restore what he hath received for telling one's fortune, if he hath not advised with the stars, but that he is not obliged to restitution if he hath consulted the Devil. *Sanchez*, *Jes. Sum. Cas.* 1. 2. c. 38. n. 96.

XX.

That a Man is not obliged either according to the right of Nature, or according to the Laws of his Countrey to restore what he hath received for giving an unjust sentence, or committing an Assassinate, or an act of Adultery, but may lawfully retain it. *Lessius*, *Jes. de Just.* 1. 2. c. 14. d. 8. n. 52.

XXI.

The encouragement, and the gap which these Casuists lay open for domestick frauds. *Bauny*, *Jes. Sum. des Pech.* p. 213, & 214. *Edit.* 6.

XXII.

That a Man is not obliged to make restitution for the Losses which a third person hath done upon our solicitation and procurement. *Bauny*, *Jes. Sum. des Pech.* p. 307. 308. *Edit.* 6.

XXIII. That

XXIII.

That a Man is not obliged upon pain of mortal sin to restore the total sum which he hath gotten together by a many little thefts. *Bauny, Jes. Som. des Pecc. p. 220. Edit. 6.*

XXIV.

Usury palliated by these Casuists under the name of *Major*, upon whom they impose. *Bauny, Jes. Som. des Pecc. p. 331. & sequent. Edit. 6.*

XXV.

That Envy is no mortal sin when it is conceived only at the temporal good of our Neighbour. *Bauny, Jes. Som. des Pecc. p. 123. Edit. 6.*

XXVI.

That a Priest who hath received Money of one Man to say a Masse, may afterwards receive of another, as much as that part of the Sacrifice which belongs to himself amounts to. *Escobar, Jes. Theol. Mor. Tr. 1. Exam. 11. c. 4. Praxis.*

XXVII.

That it is a sufficient hearing of the Masse to hear the four parts of it at the same time. *Escobar, Jes. Theol. Moral. Tr. 1. Exam. 11. c. 4. Praxis, p. 146. Edit. Lugdun. Anno 1644. Bauny, Jes. Moral. Theol. par. 1. Tr. 6. de precepto audienda Missa, qu. 9. pag. 312.*

XXVIII.

Relaxations absolutely destroying the obligation of Fasting. *Escobar, Jes. Theol. Mor. Tr. 1. Exam. 13. c. 3. Praxis.*

XXIX.

The Casuists have brought the care which Confessors ought to have to judge of the disposition of their Penitents, to a simple demand whether they are sorry for their sins, and have an intention not to fall into the like again; and pretend, that if they say, *Yes*, the Confessors are obliged to believe them. *Filliucius, Jes. Mor. Quæst. Tom. 1. Tract. 7. n. 354. Suarez, Jes. in 3. Part. Tom. 4. disp. 32. Sect. 2. n. 2.*

XXX.

That the Penitent, though interrogated by his Confessor,

for, is not obliged to acknowledge that the sin wherewith he charges himself is an habitual sin, into which he is wont to fall often. *Bauny, Jes. Theol. Mor. part. 1. Traët. 4. de Pénit. q. 15. p. 137.*

XXXI.

That a *next occasion* of sinning being supposed to be that which of it self induces a Man to commit mortal sin, and in which a Man is seldom or never conceived to be, but he falls into that mortal sin; yet it is lawful for a Man to continue therein, nay, to engage himself in such an *occasion*, out of a consideration of the spiritual or temporal good of himself or his Neighbour. *Bauny, Jes. Theol. Mor. Part. 1. Tr. 4. de Pénit. qu. 14. p. 93, & 94.*

XXXII.

That a Man that keeps a Concubine is not oblig'd to dismiss her, but only to promise that he will not sin with her any more, it being supposed he cannot enjoy himself, and must lead a melancholy life without her. *Sanctius, in Sæctis Disp. disp. 10. n. 20. apud Dianam part. 5. Traët. 14. Resol. 108.*

XXXIII.

That the consideration of a temporal concernment may oblige the Confessor to absolve a Penitent that is in the *next occasion* of sinning, though he quit it not. *Bauny, Jes. Theol. Mor. Par. 1. Tr. 4. de Pénit. qu. 14. pag. 94.*

XXXIV.

That it is lawful for a Confessor to absolve those that are in the *next occasions* even of *Incest*, without obliging them to separate, when their relapses are not frequent and in a manner diurnal, but only once or twice a Moneth. Nay further, that a Confessor is engaged, *toties quoties*, to absolve the young Gentleman, that cannot forsake his Father's house nor dismiss thence the Servant-maid he ordinarily makes use of, though there be no likelihood he should forbear sinning with her, though he promise to do it. *Bauny, Jes. Somn. des Pech. cb. 46. p. 1089. Edit. 6.*

XXXV.

That a Confessor is obliged, *toties quoties*, to absolve those young People who grow worse and worse, and are guilty of frequent relapses into the same mortal sins. though

though they make it not in the least measure their business to reform their faults. *Bauny, Jes. Theol. Mor. Part. 1. Tr. 4. de Penit. qu. 15. p. 96.*

XXXVI.

That a Confessor is obliged not to defer or deny absolution to those who are fallen into an habitual custome of committing mortal sins, against the Laws of God, Nature and the Church, though they discover not the least hope of amendment. *Bauny, Jes. Theol. Mor. Part. 1. Traët 4. de Penit. qu. 22. pag. 100.*

XXXVII.

That remorse for sin conceived out of a consideration of the temporal inconveniences ensuing thereupon, as the loss of a Man's health or his money, is a sufficient qualification for his receiving the grace of absolution; if a Man does but imagine that that inconvenience proceeds from the will of God. *Escobar, Jes. Tr. 7. ex. 4. n. 91. Amicus, Jes. Traët. 8. disp. 3. n. 13.*

XXXVIII.

That we are not obliged by any commandment of charity, to do any act of Love towards God, nor to observe any Precept of his out of any motive proceeding from that Love, and that we are not so much commanded to love God as not to hate him. *Ant. Sirmond, Jes. Deffense de la Vertu, Tr. 2.*

A
L E T T E R
From a Curé of ROUEN
To a Curé in the Countrey,

Giving an account of the procedure of his Brethren the Curez of the said City, against the doctrine of certain Casuists; and may also serve for a Refutation to a Libel intituled, The Answer of a Divine, &c.

A R G U M E N T.

A particular account of the difference between the Curez of Rouen and the Jesuits there, and the proceedings of the former therein. Monsieur du Four Curé of S. Maclou preaches against the corrupt Maximes of the Casuists, not charging any particular Order therewith. The Jesuits only take alarm, and put up a detraitive Petition to the Arch-bishop against him. Wheresupon the Curez of Rouen unite, consult the Casuists, find they maintain the doctrines charged upon them, and put up a Petition to their Arch bishop with a catalogue of the doctrines thereunto annexed; desiring the Censure thereof. He sends up all to the Assembly of the Clergy at Paris who take cognizance of the business. The Author of The Answer of a Divine, &c. found an Impostor, and consequently a Jesuit.

S I R,

SIR,

I Have received your Letter of the 13. current, wherein you tell me that your health being not in such a posture as would permit you to come hither to the Synod, where you were in hopes to understand what had passed between the Curez of Rouen and the Fathers of the Society of Jesus, a Friend of yours here had sent you a printed sheet, with this title, *The Answer of a Divine to the Propositions extracted out of the LETTERS of the JANSENISTS, by some of the Curez of Rouen; which answer hath been presented to the Right Reverend the Bishops met together in the Generall Assembly of the Clergy.*

I cannot but imagine how much you were surprized at the first reading of that Answer, and how that at the same time your judgment of it was, that it could be no other than an Infamous Libel, and a scandalous Pamphlet purposely scattered abroad to blast the honour and holiness of the Church, derogating from the authority of the Right Reverend the Arch-bishop of this place, and destructive to the innocence of the Pastors who endeavour to serve and maintain that divine Spouse of JESUS CHRIST.

That you have also understood, how that the Jesuits seem loudly enough to declare themselves the Authors of that piece, when they cause it to be sold publicly by the Book-sellers belonging to their Colledge, when they distribute it themselves in the houses where they make any visits, and do so exactly play the *Mercuries* to scatter it up and down, that we are oblig'd to them for its coming among those that are of our Arch-bishop's Council.

And lastly, that you expected with some impatience a generous reply from the Reverend the Curez of Rouen to that injurious and ill instructed Divine, and how necessary you conceiv'd it that such a course should be taken, to the end that all the world might be satisfied of the purity of their intentions in the cause they are now engag'd in, their prudence in point of proceeding, as well in the enterprise as the prosecution, and the integrity of their Faith, which it was the main design of that Libel to cast a blemish upon.

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To satisfie therefore your desires as to these particulars, and to give you some account of an affair wherein we are all equally engaged by the common concernments of our Ministry; I am to tell you, Sir, that the Curez of *Rouen*, having taken notice of a sheet that was scatter'd up and down full of impostures and calumnies against them, and being in a manner perswaded, as well by the hints you give in your Letter, as by other too too pregnant circumstances, that it was a production of the Jesuits, thought fit to make their complaint against it to their Arch-bishop, by a Letter which they immediately writ thereupon, and to demand justice for the same of his *Official*, by a Petition which they presented to him, whereof I thought it not amiss to send you a copy, that you may see the justifiable motives of their complaints.

That once done, they had resolved to sit down and be silent, so in some measure to express their moderation in suffering injuries suitable to the maxims of the Gospel wherein they instruct their people. They were, I say, content to be quiet, expecting the publick satisfaction and reparation, which might prove the effect of those juridical courses they had taken.

But having observed on the one side, that the proceedings were likely to take up much time, and that the *Jesuits* in the interim made their advantage of their modesty, persisting still in the distribution of that Libel, giving out where ever they came that it could not be answered, nay, treating the Curez of *Rouen* as such as were to be derided for their weakness and ignorance; and on the other side, having taken it into consideration that they are oblig'd to maintain the dignity of their Ministry, and that it is their duty to hinder that from falling into contempt, or their persons into disparagement before their people, through the horrid calumnies which the pretended *Divine* loads them with, representing them as seditious persons, abettors and fautors of heresie; they thought it concerned the honour of the Church and their own reputation, that the world should be acquainted with the sincerity of their Faith, as also that the Simple, who might haply be surprized by truth-less suppositions, should be undeceiv'd, and that,

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by answering that scurrilous Libel with the greatest moderation they possibly could, they might satisfy and convince all those that are Lovers of Truth and Justice that their enterprise is holy, their proceeding Canonical, and that they cannot be blam'd by any for what they have done, but by such as are prepossessed by passion, or too violently engag'd in the interests of a party they make some advantages of.

It was upon these reflections, and the wholesome advice in your Letter (which I have communicated to them) that they enjoyn'd me to write to you what you now receive, and to entreat you to communicate it to your Brethren, and all other good people, as we shall do here and elsewhere, to the end that all the world may be satisfied of the equity of our Cause, and that those persons of quality, who shall come to the knowledge thereof, may conceive an opinion of us quite contrary to that which some would have perswaded them to, by artifices and detraction.

There needs no more than the simple, that is to say, the most sincere and most faithful relation of what hath passed in this emergency on the part of the Curéz of *Rouen*, to justify their proceedings, and to prove the Author and dispersers of that Libel guilty of malice and imposture. I shall not say any thing which cannot be confirm'd by the testimonies of persons on whom no reproach can be fastned, nay, by that of the Arch-bishop himself, who being our head, our Judge, and our Father, hath also ever been our witness and our Oracle; and we should justly deserve his indignation, did we any thing without a reliance on his Approbation and conduct.

The business, as to matter of fact, stands thus. Monsieur *De Four*, Curé of *S. Maclou* (whose abilities and worth are generally known) having preach'd two several times (as you have already understood) against those pernicious doctrines which tend to the corruption of good manners, the *Jesuits* were immediately troubled thereat, and made great complaints of it to our Arch-bishop, in a Petition which they presented to him in the name of Father *Brisacier*, fraught with injurious expressions and calumnies against the said Monsieur *du Four*. These things coming to the knowledge of
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the Curez of *Rouen*, they thought themselves oblig'd to engage in the quarrel of their Reverend Brother, violently set upon in a difference wherein they were all equally concern'd, since it is their duty to be watchful over sound doctrine and the purity of Manners, as that on which depends the safety of those souls that are committed to their charge.

But that their proceeding might appear to be such as was the effect of a serious consideration of the Affair they were to engage in, they had a debate in one of their Assemblies, about consulting the Books, whence it was alledged, that the propositions and pernicious Maximes, preached against by the Curé of Saint *Maclou*, had been taken, to the end that true copies and extracts should be made of the same, and accordingly that the condemnation thereof should be required by Canonical ways, if they were found in the Casuists, what quality or condition soever they were of. But, on the contrary, if they were not to be found in those books, that the prosecution might determine as to the Casuists, and be reviv'd to procure a Censure of the **LETTERS TO THE PROVINCIAL**, wherein those doctrines, with the Authors that maintained them, were cited.

Six of the Assembly were pitched upon and appointed to undertake that employment. They spent therein a whole moneth, doing all things with all possible fidelity and exactness; they sought out the places cited, they found them, word for word, as they were cited, in the Originals. They drew copies thereof, and reported the whole to their Brethren in a second Assembly, wherein for further certainty, it was ordered; That if any among them were desirous of further satisfaction as to those matters, they would be permitted to come to the persons deputed, into the places where the books were, to consult them and compare them as they pleased. This order was put in execution, inasmuch, that for five or six days after, there were seldom less than ten or twelve Curez at a time, searching after the passages, and comparing them with the Authors, as being satisfied of the truth and faithfulness of the Citations.

What greater circumspection could be us'd in a proceeding of this nature? And certainly there needs no more to give an absolute defeat to the imposture of those, who,
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purposely to disparage the said Curez, and to raise some clouds of division and jealousy among them, affirm, that diverse of them were surpriz'd, and inconsiderately drawn in to engage in that party.

Nor was their prudence less remarkable in the Petition presented to the Arch-bishop, in the name and on the behalf of the said Curez. For, having been drawn up, and digested into the particulars to be insisted on, by some of their Company appointed to that purpose, it was read several times in two or three several Assemblies, wherein were present ordinarily twenty or two and twenty Curez, in so much that at the last it was sign'd by twenty and eight.

This certainly should be look'd on as an argument of the union and good intelligence which is among the Curez of *Rouen*, and that it is the same spirit they are guided by; not as proceeding from any combination, as it is maliciously objected by the Author of the Libel, but from the Love of Justice and a tenderness for truth, which thus joyntly engages them in this cause.

Five were chosen out to go as Deputies from the Assembly to the Arch-bishop, to present to him the Petition and the Extract of pernicious propositions gathered out of the Casuists, and that worthy Prelate honoured them with so kind an entertainment, and so favourable a reception; he express'd so much satisfaction at their piety and zeal; he told them with so much earnestness and reality that he abhor'd those corrupt doctrines, that they could not, from all, but conceive immediate hopes of happy success of their enterprise.

In a word, that prudent Arch-bishop, having first taken the conclusions of his Proctor-General, and the advice of his Council, it was ordered by him, that the said Petition, with the said extracts, thereunto annexed, should be sent up to our Lords of the General Assembly of the Clergy, to the end, that those pestilential doctrines should receive a more notorious and solemn Censure, by the Decisions of so illustrious and venerable an Assembly as that which is the representative of the Church of *France*, and whence we derive the Oracles of our Religion.

But ere things were risen to this height, the reverend,
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the Curez of *Paris* having had notice of what was in agitation in our City about these matters, were stirred up by the same spirit, and animated by the same zeal with those of *Rouen*, they honour them so far as that they write to them, and to give them thanks for the affection and tenderness they had expressed for the purity of Christian Morality, they intreat them to send up their collections and memorials, and appoint eight of themselves, all Doctors of Divinity of the faculty of *Paris*, to examine them, and accordingly to give the said Curez of *Rouen* all the advice and assistance requisite in such a business. Since which time, being more fully informed and satisfied as to the matter of fact, they resolv'd to joyn with us in this cause, and to exhort the Curez of the other Dioceses of *France*, to demand jointly with them, of our Lords the Prelates (in a spirit of peace and charity, which ought ever to be attended by a true zeal) the censure of the dangerous propositions specified in the Catalogue and Extracts which they sent them.

And our Arch-bishop himself, for his own part, to shew how much he thought himself concern'd in an affair of this importance, and the justice he was desirous to do the Curez of his chief City, sent up Monsieur *Gaulde* his Grand Vicar (whose virtue and abilities all have sufficient experience of) to present, on his behalf, the Petition, and Extracts made by the Curez of *Rouen* to our Lords of the Assembly General with Letters of recommendation worthy his zeal and earnestness.

Accordingly hath that honourable Assembly given ear to these just demands, it hath afforded them a favourable reception, it hath even publicly commended the procedure of the Curez of *Rouen*, it hath judg'd it justifiable and canonical, and taking cognisance of the business as such as Religion it self and the salvation of mens souls are very much concerned in, it hath appointed Delegates, very devout and very able men, to take it into examination. From all which circumstances, we cannot but raise a certain hope, that God will strengthen them with his spirit, and fill them with his light, that their endeavours to expel this mortal contagion, which tends to the poisoning of her children, out of the Church, may prove the more effectual,
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that she may be maintained in her most holy rules, and may flourish and fructifie through the spirit of the Gospel, whence she derives that incomparable beauty which is so amiable to the sight, and wins her the heart of her divine Beloved.

Thus, Sir, have I given you a true and sincere account of what passed in this Affair on the part of the Curez of *Rouen*. I dare call God to witness, that it is nothing but the naked truth, and thence you may be pleased to consider, whether they have had any ground to traduce us; consider, what foundation they may have to blast our reputation with calumnies as they do in that Libel; consider, I say, whether it does not even in the title broach three signal impostures.

For in the first place, the Propositions, which we desire should be censured, are not extracted out of the LETTERS of the JANSENISTS, as the Author says in that Pamphlet. But they were taken out of the books of the Casuists; nay, if what he sayes were true, the extracts would be ten times larger and of greater bulk than the whole pieces, out of which they are taken, as it were easie for us to demonstrate.

Secondly, this catalogue and the extracts which the Jesuits have so great an aversion for, and are the ground of all their fury and exasperation, are not the work of the Curez of *Rouen*, who only drew up the Extracts which they presented to their Arch-bishop, and which the Arch-bishop hath sent up to the Assembly.

Lastly, it is far from truth, that this Answer of a Divine was ever presented to the said Assembly. Our Lords the Prelates, whereof it consists, would never have suffered such an affront should be done to the dignity thereof, nay, it is an act of the greatest contempt that can be committed against such an Assembly to direct to it a scandalous pamphlet without a name, such as is that Answer. No, those who are thought to be the Authors of it, are more prudent and better advised than ever to have attempted any such thing, though they are not to be numbered among those that have the most respect for Bishops.

I should be over-troublesome to you, and haply exceed
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the Limits of a Letter, should I make it my business to refute all the calumnies and impostures which are scattered up and down the body of that pamphlet, and therefore shall fasten only on some.

This implacable Pamphleteer says, *that we have put in an information against the Jesuits at the tribunal of our Lords the Bishops*, and we may say, on the contrary, that it is they themselves that have brought the information against themselves. For neither in our Petition nor our Extracts presented to the Arch-bishop do we any where tax the *Jesuits* by name; if we say any thing of them, it is occasionally, and by way of instance; all that we desire being only the condemnation of the pernicious doctrines taught by some late Casuists, whoever they may be. But they have betrayed themselves by their own complaints and expostulation, they are wounded by their own weapons, *Sagitta eorum facta sunt plaga eorum, Psal. 63.* And they were the only men, who, Satanically zealous to maintain these doctrines, and to shew themselves in a manner the Patronizers of Homicides, Simonies, and other the like crimes, have made all the noise, and raised that tempest which is likely to fall so heavy upon them. Besides, we cannot be said to have presented to our Lords of the Assembly any petition or other piece to bring them into trouble there, it being certain that it is only the Arch-bishop himself that hath, by his Grand Vicar, presented them, and consequently this Jesuitical Secretary does Notoriously derogate from his Authority, and is not afraid in his Libel to be a little too peremptory with him, and to traduce him under the name of the Curé of *Houen*.

The next thing he quarrels at is that we are guilty of a *frivolous busying of ourselves to weed out the corruptions that may be found in books, while they grow and thrive in mens souls, whence we should endeavour to root them up.* This is an indeterminate charge of our idleness and want of courage in our Functions, but without the least consideration, that these Lesbian Maxims purposely screwed up to a compliance with sinners (whereof we find the books of the Casuists but too full,) are the fatal seeds of so many corruptions and scandals as are predominant in this unhappy

happy age; and that our time cannot haply be better employed, than in endeavouring to smother them, and to prevent them from growing out of those Books into mens consciences which are of themselves inclinable enough to entertain any thing that cherishes the passions, and complies with the vergency of corrupt nature.

Then he tells us, *that it were a far better employment for our Assemblies to review the Hours of Port Royal*, and adds, *that the Faithful committed to our charge, do to this day repeat, at the feet of our Altars, those very prayers that are contained in that book, to the reproach of Faith and scandal of the Church.* We never had yet the least acquaintance with the Authors of those *Hours*, and therefore cannot be said to countenance them, and it is a prerogative of God only to judge of the intentions of their hearts. But it's to be hoped, this censorious Libeller will not think it much we should give them a charitable interpretation, and should avoid, upon this occasion, *that reproachable waxiness of nature* (as he observes himself) *that is so easily wrought upon as to hearken to and countenance calumny*, though he himself hath not much endeavoured to avoid it here. Some more knowing and better Divines than he differ very much from his opinion of those *Hours*, because they are not preposessed against them as he is, who supposes *that the Son of God is therein degraded from the title of the Redeemer of all men*, because it is not there expressed in the Version of certain Hymns, though the same thing be found in several other places, and particularly in the 7. ver. of the *Te Deum*. And we would gladly refer him to the Hymns of the Roman Breviary corrected by *Urban VIII.* of blessed memory. That methinks were enough to give a check to his sinistrous judgment of the persons that composed them, as to what concerns that article. And for the other, where he alledges, that they have therein followed the version of *Marot*, in the 17. ver. of the 138. *Psalms*, to take away the Invocation of Saints; he betrays his want of conscience in imposing that drift upon them, since he is not ignorant, that though that Version be not the more ordinary, yet is it approved by above ten modern Interpreters, Jesuits, and others, men very learned and of unsuspected faith, who stick close to

the Hebrew text. Besides that in the Hymns, Litanies and Prayers of these *Hours*, the intercession of the Saints is therein very often insisted upon. What probability is there then, that, if some of our Parishioners make use of them, it must needs be to the great reproach of Faith and scandal of the Church?

He would further put us into an alarm against the memory of the late Abbot of S *Cyrian*, whom he charges with the reviving of certain propositions of *Wiclef* which blast the dignity of our character. But let him take good heed that this accusation, which he advances to put a slur upon him, proceed not, either from want of diligence in the reading of his works, or an excess of passion against that great man, inclining him to disparage them. As there is not hardly any one that is unacquainted with his excellent and glorious endeavours for the defence of the Priesthood of *Jesus Christ*, so methinks should it be hard for any one to imagine that he had any design to blast it in his Letters, which are all most Christian, and full of piety. For, in a word, not to meddle with the two last propositions, since our Divine hath not thought fit to cite the places, out of a prudent fear that in case we should examine them we might discover his foul play in falsifying and distorting of them, he hath suppressed out of the first a word that is essential and of importance, purposely to give it a wrong sence, and to make it odious. 'Tis not our business to write a panegyrick for Monsieur de S. *Cyrian*, but only to bear witness to the truth, and the Author of the Pamphlet must give me leave to tell him, that his way of proceeding is not justifiable. In the 93. Letter, which he cites, we find, that *the Church hath a power to take a course with Priests of ill lives, and to cut them off from any relation to her, if she think it fit, and that if she do it, they are no longer to be reputed Priests, but to be looked on as secular persons*. This faithful Secretary hath left out the word *reputed*, which is to be seen in all the latter editions of those Letters, and was omitted only in the first printed at *Paris*, through the Printers negligence, and is accordingly put upon his score among the other *Errata* at the beginning of the Book. Let him then but restore that word to the passage forecited,

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and he will find the Doctrine of that Letter to be the same with what is taught us by the Church in her Canons, that is to say, that Priests degraded, and such as, for their lewd lives and notorious crimes, have been deprived of *Tonsure* and the *long robe*, which are the honourable badges of the Sacerdotal Function, are not to be looked upon or reputed as Priests, but such as are reduced to a secular qualification; though, all this supposed, they do not lose the divine Character of their Ordination. The case being thus fairly cleared up, we are content the Author himself should be judge in the difference, appealing from himself mis-informed to himself better informed, or less prepossessed, to decide, whether such propositions as these, *are those of the infamous Arch Heretick Wiclef, and whether in our Assemblies, we should make it our business to censure their Censure.*

He further playes the Admonisher, when he tells us, *that our endeavours would be more serviceable to the publick should we prosecute the suppression of the scandalous LETTERS; published, (as he says) with so much defiance of punishment ever since so long a time against the honour of Sorbonne and all Divines.* But he says too much to be credited. For were it true, that those *Letters* were published to the dishonour of *Sorbonne* and all Divines, whence comes it to pass that the Colledge of *Sorbonne* and all the Divines of the whole Church do not combine against them to have them condemned, prohibited, suppressed? Whence comes it that the *Jesuits* (for whom this Secretary apologises all the way) make it their complaint wherever they come, that those *Letters* are Levelled only against their Society? Whence comes it that only they of all others took the alarm thereat? *And if they are so much employed in fighting against the Enemies of the Church, and in courageously standing up for the concerns of Jesus Christ,* as this pamphlet would make us believe they are, whence comes it, that, when they pretend to refute the *Letters*, which are so insupportable to them, they direct their Answers only to those which oppose their corrupt doctrine, and that pernicious Libertinism which they introduce into Morality? How comes it that they are so silent as to the four first *Letters*? How can it be that they

have hardly a word to say of them, though they hold them to be injurious to the *Grace* of the son of God, and the sacred decisions of his Church? Needs there any more to demonstrate that they, out of a set design, forsake the cause of *Jesus Christ*, and slight the advantages of his divine spouse, when it lies upon them to make good their own interests, and the transient lustre of their Society seems to be falling into some eclipse? Is this the glorious employment they make such brags of? But how ere it be, we declare, that we do not think our selves concerned in those *Letters*, otherwise than it may be lawful for all others to be, that is, that we look on them as such as may somewhat further the discovery of errours, that so they may be the better avoided; leaving the judgment thereof to our Lords the Bishops.

This writer hath a further accusation against us, which is, *that we blow the coals of that heresie which is now breaking forth into flames in the house of God, and cruelly persecute those who make it their endeavour to quench it.* For which he adds this reproach, *that the injustice of our prosecution tends to the prejudice of Faith, and the re-establishment of Janse- nisme; yet further blaming us, for that we are engaged in a combination, and endeavour to sacrifice the Masters of both ancient and modern Divinity to the passion of the Janse- nists, so to be offered up as the publick victims of Heresie.* And so goes even to the end with discourses much of the same nature, very unworthy the name of a Christian, and most injurious to the Pastors of the Church.

----*Tantane animis caelestibus ira?*

Who could ever have expected that a *Divine* should have treated us in these terms? Or imagine, that a spirit perpetually covered with the robe of Charity should persecute us with expressions so full of gall and so maliciously satyrical? However, we think it no hard matter to forgive him. But when we truly consider his language (which is far different from that of Heaven to the anointed ones of the Lord) we presently find, that he is but too close an imitator of those whom he vindicates, and that we may well

well take occasion to tell him, *Verè & tu unus ex illis es, nam & loquela tua manifestum te facit.* For when they find themselves called to account, either for attempting any thing against the Hierarchy of the Church, and the privileges of the Pastors thereof; or for maintaining the most dissolute and most extravagant opinions of the late Casuists, such as are absolutely destructive to the purity of Manners, they are in a manner reduced (out of an ingenious, but withal a diabolical piece of Reynardism) to this one evasion, or rather injury of *Jansenists*, which they make their bulwark and last refuge, where being once gotten into, they think themselves out of all danger, and whence they believe they may, without any fear, shoot the poisoned arrows of the most cankered detraction against those who only quarrel at their errors and irregularities.

And of this I have a clear and pertinent example to give you. For I beseech you, sir, do but consider what relation there is between the Propositions condemned by the Constitution of *Innocent X.* which are the subject of *Jansenism*, and the doctrines now in question, and whereof we demand the censure? The former are of *Grace* and *Free-will*; and the latter relate only to *Morality*. The former treat of the most sublime, and most mysterious points of all Scholastical Divinity, such as only Doctors, and the most knowing are able to look into; and the latter are only decisions relating to the conduct of Christian life, wherein it is requisite that every one be instructed. What ground then have the *Jesuits* to charge us with this injury?

Upon what account do they make it their main business to perswade the people, that their Pastors who are their spiritual guides, and on whom depends the salvation of their souls, according to the Scripture, *ex quibus anima populi pendet*, countenance Hereticks, and make use of their arms? Or rather why would they have the world believe that there is a new Sect of Hereticks, and a sort of enemies now rising that set the Church on fire? We declare that we know not any, that we do not so much as see this fire, and that if we could perceive it, we would be among the first that should endeavour to quench it. Whence comes it then, that they make such an ignominious parallel as that

of comparing Priests and Pastors of the Church to *Hussites*, *Lutherans*, and *Calvinists*, which is the greatest affront and derogation they could have been guilty of in relation to the character and employment they have in the house of God? Is it that they would make them unserviceable in their Functions, and their Ministry, by this injurious bringing of their faith into suspicion, and by those false impressions which they so much endeavour to make in those whom God hath committed to their charge?

But what! Can it be objected to the Curez of *Rouen*, that they are not in an absolute and perfect submission to all the orthodox truths of the Church? Do they not instruct their parishioners in the inviolable maxims of the Gospel, and the adorable Mysteries of Religion? And do they not endeavour as much as lies in their power to reduce the enemies that oppose them? Is not their doctrine sound, and their word irreprehensible, as the Apostle would have it, in his Epistle to *Titus*? Is not their Arch-bishop, to whom they are accountable, satisfied with their conduct, and the integrity of their Faith? Is not the whole City a sufficient testimony of their good and wholesome instructions? And do not the *Jesuits* know well enough, that we have all published the Popes Bull, and the Mandate of our Arch-bishop concerning the *five propositions* justly condemned at *Rome*? Is there any one among us that hath maintained, taught, or preached any of them? Or hath otherwise dissented from the sacred Constitution of the Vicar of JESUS CHRIST?

Wherein then do the said Curez countenance Hereticks? Wherein do they afford them their name and interest? As is imposed upon them by the Libeller. What is it that makes them the cruel persecutors of the children of the Church? Is it because they prefer the most undefiled, and most sacred rules of the Gospel, before the dangerous instructions of the late Casuists? Is it because they are in love with the holiness of the Church their Mother, and conceive a certain horror to see her defiled by her own children, through the doctrines of those, who, incapable of being their Fathers, will needs be their dangerous Tutors and instructors? Is it because they demand of their Arch-bishop,

bishop, (the Judge of sound and corrupt doctrine) the censure of those pernicious propositions that are the destructive Vipers of all Morality? But are they not obliged to this watchfulness, to prevent the Tares from growing up in their Masters field, and that the souls for which they are accountable at the Tribunal of God should not be infected by that mortal poison? I can assure you, Sir, that they were not stirred up by any other motives in all this affair; that by the Grace of God, they will not be guided by any other; and that if their enemies will not give over persecuting them and charging them with Calumnies, they will nevertheless endeavour the discharge of their duty, and as much as they can reassume more and more courage, to bring things so about, that Innocence and Truth may triumph over violence and Imposture.

In the meantime, Sir, let us continue united in the spirit of peace and charity, in the midst of these disorders, which God will, in his good time, put a Period to. And let us withal generously maintain the concerns of our common Mother, whose breast, as it ought, so it ever shall even to the end of all ages, be ever full, as well of the most pure milk, and most powerful wine, of the celestial and divinetruths of JESUS CHRIST, the Master, Doctor, and perpetual dictator of his Church, as of the precious treasure and inestimable riches of his Graces, which he sheds into all souls, but especially the souls of the Faithful, in the quality of Saviour, deliverer, and universal Redeemer. Sir, be pleased to afford me your prayers to him, that I may not be so unhappy as to resist his Grace, or deprive my self of it by my unthankfulness towards him, and the abuse of my Liberty. *I am, &c.*

A Petition of the Curez of Rouen to Monsieur the Official, presented the 26. of October, 1656.

To Monsieur, the Official of Rouen, or to Monsieur his Vice-gerent.

The hum'le Petition of Master Peter Chrestien Curé of St. Patrick's, Mr. William le Clerc, Curé of St. Andrew's; Mr. John de Sahurs, Curé of St. Peter's du Chastel; and Mr. Stephen de Fieux, Curé of St. Laurence; on the behalf of themselves and their Brethren the Curez of Rouen.

Shewing,

THat within some few days past the Jesuits of the College that is within the said City, and particularly Father *Erisacier*, *F. Berard*, and *F. de la Briere*, have dispersed up and down to diverse persons, a scandalous Libel to the great disparagement of the Petitioners, intituled, *The Answer of a Divine to the Propositions extratted out of the LETTERS of the JANSENISTS, by a certain Curé of Rouen; which answer hath been presented to the right Reverend the Bishops of the Assembly General of the Clergy.*

That the said Libel is fraught with lies, false reports, impostures, and bitter calumnies very much to the disparagement of your Petitioners. For the Author does therein lay it to their charge that they are the first kindlers of that fire which now begins to break forth in the house of God, and that they are the cruel persecutors of those who endeavour to quench it. That he further reproaches them, that
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though it is their duty to be tender and watchful over the Church, yet they shut their eyes so as not to see the danger that she is in a manner fallen into, and that they are so far from making any opposition against her enemies, that they quarrel with her children. He says that they insist upon the advantages which Hereticks pretend to have against her, and though he seems unwilling to lay an imputation of Heresie equally on all, yet would he have them discover strange symptoms thereof in that action of theirs. He charges them with a reproachful easiness of nature, such as inclines them to give credit to and countenance calumny. He says that the injustice of their prosecution tends in effect to the prejudice of Faith, and the reestablishment of *JANSENISME*. He blames them for traducing Monsieur *du Val*, as a criminal, not knowing what they do. He says that these Curez, (meaning the Petitioners) combine together in a design to sacrifice the Masters of both ancient and modern Divinity, to the passion of the *Jansenists*, and to offer them up as publick victims to Heresie. He says that they prosecute a charge against all Catholick Universities, and all orthodox Doctors on the behalf of *Jansenisme*. He says that the voice of the Pastors of *Rouen* is no more than the Echo of those malicious *Letters* that are written at *Port-Royal*, and sold at *Charenton*; that the enterprize which the Curez of *Rouen* are engaged in, is frivolous, as to the design, and unworthy the prosecution of a prudent Man. To be short, his writing is filled up with diverse other expressions of the same nature, which are all most untrue, and tend very much to the discredit of the Petitioners; and he grounds all his injuries and all his reproaches on a matter of fact absolutely supposed; that is to say, that the Petitioners have put in an information against those whom this writer makes it so much his business to vindicate (whom he sufficiently discovers to be no other than the *Jesuits*) and have impeached them at the Tribunal of our Lords of the Assembly of the Clergy, of having corrupted the whole doctrine of Morality; supposing withal, but untruly, that the Petitioners had presented to that honourable Assembly, an injurious Catalogue of the Propositions that concern Moral doctrine. Which is a falsity and palpable imposture, since

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it is evident, that the Petitioners neither were sent, nor did send to the Assembly, that they have not impeached any one, that they never presented any Catalogue or any Propositions.

But the truth, as to the matter of fact, is this, that the Petitioners desirous to be fully satisfied whether the doctrines that were contrary to the holiness and purity of Christian Morality, which so many learned and able persons have so long since quarrelled with these Casuists for, were really to be found in the Books of those Authors, some of them, appointed by consent of their Assembly, had accordingly undertaken the examination thereof: and having found in diverse books of those writers, the greatest part of the propositions laid to their charge, they drew a faithful extract thereof, and having reported the whole business in another Assembly, they unanimously resolved to have a Petition presented to the Arch-bishop, to demand of him the condemnation thereof. That this being accordingly put in execution, the Arch-bishop had sent up the said petition, with the extracts thereunto annexed, to the Lords of the Assembly held at *Paris*, as being an affair of general concernment, and such as the whole Church was interested in. And having to that purpose sent up Monsieur *Gaulde*, his Grand Vicar to make a report of the whole, with a Letter from himself, powerful and worthy his zeal, the said Assembly took cognizance thereof, and immediately appointed certain Commissioners to examine the business, to the end, that upon the return of their report, they might proceed to judgment.

That the business came to this head as to matter of fact, is a thing so well known that the Author of the said Libel could not be ignorant thereof. Whence it may be easily inferred that when he attributes to the petitioners, what hath been done only by the means of the Arch-bishop, his main design was, to fasten all the injuries and invectives of his defamatory Pamphlet upon the said Prelate. For it being a thing out of all dispute, that neither the Curez of *Rouen*, nor yet those of *Paris* presented to the Assembly any propositions concerning Morality, and that there was not any thing of that kind brought thither, but by the means of
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our Arch-Bishop, yet does not this Detractor think it much openly to direct his calumnies against him under the name of the Curez of *Rouen*; affirming that the Hereticks, whom he makes the Authors of the propositions, daring not to appear themselves for fear of being dismissed with reproach, yet there hath not wanted some that durst present in so honourable an Assembly, what should rather have been cast into the fire.

And it is this bitter reflection of the Libeller which the Petitioners are most troubled at, as conceiving themselves less wounded in the disparagement they receive in their own reputation, than in the injury done their Head, whom the respect due to his eminent dignity should have secured from all the assaults of calumny, and that especially in an occurrence, wherein he hath been honoured with the elogies of our Lords the Prelates and the most considerable persons in the State, who have highly celebrated his prudence in the management of this whole affair.

Now though the said Libel be levelled against the said Arch-bishop after so audacious a manner, yet hath not that consideration any way hindred the *Jesuits* (who in all probability are the Authors thereof) from being the dispersers of it, and bringing it into diverse houses of Quality in this City; nay so far, that *F. de la Briere* hath distributed of them even in the Palace of the Arch-bishop, to diverse Ecclesiasticks of his Council.

These things being taken into consideration, as also that the said Pamphlet is derogatory to the honour of our said Lord the Arch-bishop, that it is fraught with malicious calumnies against the Petitioners, and falsely supposes that there are in this Diocese, and within this City such pernicious Hereticks as have sold their Souls to impiety, and heighten the flames of a new heresie, whereof the Author charges the Petitioners with a design of promoting and countenancing the re-establishment, as it is alledged in the said Libel hereunto annexed;

It is humbly prayed,

That you would be pleased to order the said Fathers Brisacier, Berard, and de la Briere to appear before you in person,
that

that they may discover and declare from whom they had that defamatory Libel which they have distributed to diverse persons, as the Petitioners are able to prove and make appear, in case it be denied. And that if it fall out, that the said Jesuits will not appear and discover the Author of the said Libel, that it be taken for granted that they caused it to be Writ and Printed; and as such, and distributors of the same, that they be condemned to make reparation in point of honour to the Petitioners, as notorious detractors, impostors, and disturbers of the publick peace, and other penalties, which the Petitioners refer to the zeal and prudence of the Proctor general of the Arch-bishoprick to demand against them according to the evidence that be brought him; and to that end it is desired that he may be appointed to carry on the business jointly with us. And it is further prayed that a prohibition may be issued out that they may not for the future publish or distribute any such Libels upon pain of excommunication ipso facto, and other canonical punishments specified in the holy decrees, against the Authors of scandalous Libels, and that the Sentence which shall be passed hereupon be read and published in the several Churches, and other places where it shall be thought fit, that the People may be undeceiv'd, as to the calumnies, injuries, and defamatory impostures whereby the said Jesuits would blast the reputation of the Petitioners in the said Libel, And you will do Justice.

And signed by the said Chrestien, le Clerc, de Faburs, de Ficux; & le Vigner Proctor, with their several Subscriptions.

A
REMONSTRANCE

Of the Reverend
*The Curez of PARIS to their
Lords of the Assembly Ge-
neral of the CLERGY.*

*When they presented to them a Continuation of
the Extract of diverse pernicious Propositi-
ons advanc'd by the late Casuists.*

MAY IT PLEASE YOUR HONOURS,

THe favourable reception we have found in your honour-
able Assembly seems not to us a less remarkable dis-
covery of your Goodness towards us, than of your zeal for
the undefiledness of Christian Morality. We have inferred
from it, to our more than ordinary comfort; that all the
artifices which some have made use of to bring an odium
upon us, have not prov'd so effectual as to surprise you,
and to make you in the least measure unsatisfied of our in-
violable submission to Episcopal Authority. And certainly
it must needs be a strange thing, that those who make it
their main business to render it as despicable as they can,
and have so often given you occasion to oppose their At-
tempts against the Hierarchie, should be guilty of an imagi-
nation that they could raise jealousies in you of those, who
think it a glory to them, that they have not any privileges
whereby they might be exempted from the dependance they
have on their Prelates.

For your Honours may be pleas'd to consider, that they
could not upon any occasion betray a more groundless pre-
tence

tence of their detraction, since that, ever since the first breaking forth of this business to the present, we have not done any thing but what discovers the respect we have for your sacred dignity. The Reverend Clergy of *Rouen* who first set this business on foot, and made the first complaints about it, brought it before their Arch-bishop; all the end that we had in countenancing and furthering what they did, was only to make a joyn't address to your Assembly; and when we solicited the Curez of the other Diocesses to joyn also with us, we were very far from thinking it should be done with any derogation from their Bishops. Your honours will, we hope, have that opinion of us, that we are not to learn the obligations that lye upon us, or the limits of our duty. We thought it a breach thereof to continue any longer silent, when we see the Church over-grown with a poysonous Morality, more corrupt than that of Pagans themselves; nor are we ignorant on the other side, that we are excusable in the sight of God, by discovering the horror we conceive thereat in our endeavours to raise an impression of it in all the souls committed to our charge, and in addressing our selves to the Princes of the Church, to represent unto them the pernicious consequences thereof.

It lies upon your Honours to prevent the further progress thereof by a legal and authentick condemnation, since it is to your Authority that God hath particularly committed the discernment of sound and corrupt doctrine, and the care of being guides to the People of God, by rules that are wholly divine, according to the word of the great Pope, *Innocent I.* to a certain Arch-bishop of *France*; *Disciplinâ decifcâ populum erudire debemus.* And that which is added by the same Pope, in the place before mentioned, *viz.* that it is to be feared, that the silence of the Bishops be not taken for their consent to the dissolution of Morality, *Ne silentio nostro existimemur his præbere consensum, dicente Domino, Videbas furem, & currebas cum eo,* is, at this time, more considerable than ever. For the extravagance of these writers is come to that height, that making their advantages of the lenity of the Church in point of toleration, they presume to affirm it openly, that she countenances their irregularities, because she suffers them. This is no more than

than what hath already been made appear to your Honours out of F. Bauny a Jesuite, and what may be seen yet further in another of the same Society, whose name is Mascarennas, who being equally desirous with F. Bauny to establish this extravagant proposition, *That it is sufficient, so as to fulfill the precept of hearing Mass, if a man hears two halves at the same time from several Priests*, imagines it excellently well maintain'd by this erroneous and dangerous principle, *That the Church, without any opposition, suffering that opinion should be published, is an argument that she approves it.*

This Maxime which carries within it, without exception, all the Errours which these Casuists have publish'd, must needs oblige your honours to find out some speedy remedy against evils that grow daily more and more predominant, and which those that introduce them endeavour to establish by principles that make them incapable of any remedy. For their temerity is come to that pitch, as to pretend that the Authority of the Bishops cannot give them any check. They have made no difficulty to maintain, (as you may perceive by the Extracts which we now present you with of a new draught) *That the Bishops cannot prohibit the Books of the Casuists, such as are those of Diana, (one of the most extravagant that ever were) otherwise than as Merchandises, or, at the worst, but as prejudicial by accident, and not condemn them as evil in themselves: and that, when four or five of these Authors agree in the same opinion, it is so far probable and safe in point of conscience, that unless the Church makes the contrary thereto an Article of Faith, it can no more cease to be such, than four can cease to be four.*

Thus is it, may it please your honours, that these writers do at the same time invest simple private Men with a pernicious power to overturn at their pleasure all Christian Morality, and would devest the Successors of the Apostles of the right which JESUS CHRIST hath endu'd them with, to prevent the extravagances of Man's wit from corrupting the truth of his Gospel. But this also considered must needs engage you the more to make them feel the weight of that Authority, which they would deprive you of, and revive, to the advantage of the whole Church,

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the examples of your Predecessors and your own.

It is not unknown to your honours, how that in the beginning of the Ninth age, the Church of *France* did by the severity of her Canons, put a stop to a licentiousness much less considerable than that which is now so prevalent. There started up of a sudden a many trivial writers, who put out a sort of books called *Penitentials*, to regulate, as they thought fit, the penance to be inflicted on Penitents, according to the diversity of sins. But having by that erroneous indulgence deviated very much from the regulations specified in the Canons, the Bishops of *France* assembled in the II. Council of *Chaalons* upon *Saone*, and in the VI. of *Paris*, ordered, That all Priests should forbear making any account of those *Penitential Books*, as also that they should be absolutely abolished, nay burnt, to the end they might not prove an occasion to deceive the Priests that read them, and consequently the People. *Whereas there are many Priests*, says the Council of *Paris*, Can. 32. *who either out of negligence or ignorance inflict penances on those that confess their sins, otherwise than it is provided by the Canonical Constitutions, making use, to that purpose, of certain writings which they call Penitentials, contrary to the holy Canons, and by that means cure not the wounds made by sin, but cherish and continue sinners therein by an over-indulgent dressing thereof, drawing upon themselves that malediction of the Prophet; Woe unto those that sowe Pillows to all Elbows, and make cushions for the heads of Men to seduce them; we have ordered, by a general consent, that every Bishop shall within his Diocese cause strict search to be made after those erroneous writings, and having found them, shall cause them to be burnt, to the end, that such Priests as are ignorant may not any longer make use thereof to the destruction of souls.*

Now we humbly intreat your honours to consider what comparison there is between the excesses against which these holy Bishops your Predecessors have acted with so much zeal, and those whereof we now humbly beg the suppression? It was not laid to the charge of those composers of *Penitential Directions*, that they had excus'd or authoris'd crimes, but only, that they had taught the Priests to inflict penances less severe than those that were prescribed by the Canons.

Canons. Nay, even as to that point, how much more reserv'd were they than those of this age? For the greatest licentiousness they are tax'd with is that which is condemned by the same Council in the 34. Canon, *viz.* that they had impos'd on a detestable crime a penance of less continuance than 25 years, which was the time prescribed by the Council of *Ancyra*, whereas these now reigning think it not enough to take away all the punishments impos'd by the late Popes on the same crime, but are so presumptuous as to maintain, that those Confessors that are careful to promote the spiritual good of Mens souls ought to send the Laicks to the holy Communion, and the Priests to the Altar the very day, that they had committed those abominations, worthy of all the fires of Heaven, Earth, and Hell.

Thus have we discover'd to your Honours the proceedings of those exemplary Men that have preceded you in the government of the *Gallican Church*. They have not given way, as they say themselves, *that the faithful should be abus'd by vain hopes, and the deceitful promises, which they might flatter themselves with out of corrupt Books.* And it must needs be by following so wholesome an example, that you have already broken the Ice, and put a stop to this torrent of licentiousness and errors, by condemning the Books of the said Father *Bauny*, who published them in *France*, as containing *Propositions inclining Men to Libertinisme and the corruption of good manners, and doing violence to the Natural right, and the Law of Nations, excusing Blasphemies, Usuries, Simonies, and diverse other the most enormous sins, as if they were light peccadillo's.*

But the injurious contempt wherewith your censure hath been received by some, who maintain that Author, even since your condemnation of him, as being not guilty of any irregularity in point of Morality, and cause his books to be reprinted without the least correction or alteration, is enough to convince you, that since the mischief still continues, and grows more and more predominant by time, there is a necessity the same remedies should be continued, and that others should be apply'd that are more effectual.

The eyes of the whole Church are upon your honours in

this affair; her honour is but too much concern'd in it, she cannot any longer bear either with the reproaches of *Hereticks* her enemies, who endeavour her disparagement by attributing to her these pernicious maxims, or the temerity of some of her own children, who conspire with the others to lessen the same scandal on her. For is it not the greatest scandal that ever happened to the Church of JESUS CHRIST, that, while Hereticks are so presumptuous as to impute to the whole body of Catholics the licentiousnesses of some particular persons, there should be, at the same time, whole Societies that acknowledge them, that justify their accusation, that would have the strangest extravagances accounted *Roman* Traditions, and are grown to that height of presumption as to pretend that Men cannot quarrel at these irregularities, without being of the number of the *Calvinists*, or at least countenancing them?

Will not the Church disclaim these temerarious wretches? Will she not make a publick discovery of the horror she conceives thereof? Shall it ever be said, that for a Man to be a Catholick, he must approve domestick infidelities and usuries with Father *Bauny*, Simony, with *Valentia*, the lawfulness of Murther to avoid a box o'th' ear, with *Lessius*, Assassinations for calumnies, with Father *Amicus*, impostures and false accusations, with *Caramuel*? Shall it be said, that a Man must entertain all the pernicious or extravagant decisions of *Escobar* for mysteries revealed by JESUS CHRIST, and that he cannot make any complaint against them, but he must be immediately treated as an Heretick? This is the affront that some would have put upon the reverend, the Curez of *Rouen*, by a virulent Pamphlet, under the form of a Petition presented to your Assembly, and yet hath not any name to it (which is a kind of proceeding never heard of before) because, as it should seem the Authors of that scandalous piece would gladly have play'd the wolves with those that hit them in the teeth with their Morality, and tear them in pieces, but durst not discover themselves, so to avoid the punishment they might deserve for their insolence.

In that piece your honours may discover some tracks of that confidence whereby they vindicate their most dangerous

rous maxims, They think it not enough to maintain them as tolerable, no, they would have them receiv'd as articles of Faith, which a man cannot deny without falling into *Lutheranism*. This is the account they give in that Pamphlet, of what is taught by Father Bauny, *That to make an action imputable as Sin, it is necessary it should proceed from a man that sees, that knows, that considers what there is of good or evil therein, and that before this sight and reflection of the mind, it is neither good nor bad.* Their proposition, which palpably excuses an infinite number of Sins, and which, as such, was condemn'd by the Colledge of *Sorbonne* in it's Censure of the first of July 1641. in these words, *falsa, viamque aperit ad excusandas excusationes in peccatis*, is grown up of a sudden, if we believe the Partisans of that Casuist, a point of the doctrine of the Church, taught by *S. Thomas* with all *Catholicks*, and oppos'd only by *Lutherans* and *Calvinists*. These are their own expressions but full of falsity and imposture. For where hath *S. Thomas* ever taught that doctrine, he, who maintaines every where, that a man's ignorance of those things which he ought to have known excuses him not from sin; 1. 2. q. 77. a. 2. and 3. and qu. 78. a. 1. and that men commit an infinite number of crimes without having any other sight thereof than that of complying with their passions, and without making any reflection whether what they do be good or evil in the sight of God, 1. 2. q. 77. a. 2. And how dare they affirm, that all *Catholicks* are of the same opinion, when their own Casuists, who are the most guilty of dissolution of all *Catholicks*, and the most inclin'd to embrace those opinions that flatter the humours of men, are not all of that judgment? For *Escobar* makes it a point of his problematical Theologie, *Lib. 1. probl. 17.* and cites those Divines even of his own Society who hold the contrary to that opinion of *F. Bauny*, Condemned by the Colledge of *Sorbonne*, which yet they now dare impose upon the whole Church.

This your honours may be pleas'd to look on as a remarkable example of the original and progress of their **PROBABILITIES**. They are *litter'd* at first imperfectly with some *doubt*; then are they *lick'd* into the de-

gree of *probable and safe in point of conscience*; and thence, by the advantage of confidence, that loses nothing by continuance, they are reduc'd to the predicament of *certain Truths*, and they that oppose them chargeable with *Heresie*, even after they had been censur'd by whole *Universities*.

Nor indeed do they much dissemble the Novelty of their opinions, or their first productions. They very sinerely acknowledge that they are ordinarily hatch'd by the temerity of some particular person, who, under pretence of some *probable reason* that comes into his mind, presumes to oppose the common sentiment of all other Divines, and forms out of his own a *probable opinion*, which Time afterwards ripens and confirms. This is the acknowledgement of *Escobar*, in these words, *Tom. 1. in Pral. cap. 4. Though many persons have treated of a matter with great care, and happen to be all of the same opinion after they had well considered the reasons thereof, yet is it my judgment that a learned man may nevertheless, with some probability, be of a contrary opinion, if he sees there is any reason that is very pregnant for his sentiment, and finds that the others have not sufficiently clear'd up the business. For thus were probable opinions first introduc'd into the Schools. HOC ENIM MODO PROBABLES OPINIONES FUERE IN SCHOLAS INTRODUCTÆ. And to be short* (adds he a litte lower) *all these opinions, when they come first into the world, owe their production to ONE SINGLE AUTHOR. Whereupon, another Doctor agrees with him, because that opinion, though newly advanc'd, seems probable to him. CERTE qualibet opinio DUM SUSCITATUR, AB UNO ORTUM HABET AUTHORE. Postea alius alii consentiens ideo assensum præstitit, quia RECENS AD-INVENTA opinio sibi visa est probabilis.*

Nay, this is not always necessary. There are some probable opinions that proceed from no other dam than blind chance. Be it supposed that a Doctor, without so much as minding what he did, hath broached some new and strange imagination, which he himself thought not probable; There needs no more to give another Doctor occasion to make a new discovery in the Country of Probability. And this is no more than is ingenuously confessed by the same

Escobar,

Escobar, in these terms: I do not only conclude an opinion to be probable when he that first found it out, judges it to be probable, and confirms it with a probable reason: But even when a doctrine, advanced by a Doctor, is approved neither by himself, nor any other as true (ETSI DOCTRINA ADDUCTA A DOCTORE, NEC A SE, NEC AB ALIO VERA ESSE AFFIRMETUR) but is only proposed as an argument to which an answer is required, or casually brought in to explicate some other, or haply by way of instance, I nevertheless bring it into the qualification of probable opinions, when I find it maintainable by a rational reason, SI RATIONABILI RATIONE INNITI VIDEO.

And yet your Honours may be pleased to take notice, that these fantastick conceits, which they themselves acknowledge to be new, and newly introduced into the Schools, which they confess to be the aerial issue of their own spirits, the most corrupt of all Masters, according to that remarkable expression of St. Hierome; *non quod à me ipso didici, hoc est à presumptione, pessimo præceptore*; these imaginations, unknown, according to their own acknowledgement, to all antiquity, are nevertheless to be thought certain and infallible paths to lead men to heaven. For it being their main design only to flatter men, and to bring them to their lure, they saw well enough, that it would amount to nothing to invent probable remissions of duty, if those that follow'd them drew no other advantage thence, than that they were probably saved and probably damned. They have therefore thought themselves obliged to get higher, and by a Mystery unknown to all Divinity and Reason make an alliance between probable sinning, and the certainty of not sinning.

Be pleased then to consider the strange ratiocination of all these late writers. If I kill another for a box on the ear, it is probable that I shall not sin, according to *Lessius, Filliucius, Baldellius*: it is also probable that I shall sin, according to all the *Ancients*; it is therefore certain that I shall not sin, by the principle of *Probability*. Whence it may be further inferred, that when ever they affirm it to be doubtful whether an action be a sin, and contrary to the Law of God, they with the same breath maintain, that it is not doubtful, but undeniable, that if a man does it, he com-

mits not any sin in the sight of God.

'Tis upon this new kind of Logick of concluding a certainty from an uncertainty, that they have laid the foundation of all Christian Morality, taking this always as an undeniable principle, That all the contrary opinions of the Casuists are equally safe. OMNES OPINIONES PROBABILES SUNT ÆQUE TUTÆ. Not but that they are very sensible, that, of two contrary opinions upon the same point of Morality, it is necessary that one be true, and the other false; that one be consonant to the law of God, and the other contrary thereto; but they nevertheless stand upon it, that being both probable, because there are Casuists that hold as well one as the other, the conscience derives equal security from both; that the judgments of men, even when they are deceived and pervert the divine Law, puts us out of all danger as to what we might expect from the Law of God; and lastly, that we may make as great advantages in our journey towards heaven, of a probable falsity, as of the most certain Truth; UT QUAMCUNQUE, as Escobar affirms, VIARUM PRIMO DIVERSARUM INIERINT HOMINES, RECTA TENDANT AD SUPEROS.

What then must we think will become of that terrible saying of the wise man, which he hath repeated in two several places, as it were to make a greater impression thereof in our minds, *There is a way that seemeth straight unto man, and yet is that which leadeth unto hell*; If there needs no more than that a way seem straight to some Casuist to lead us in a direct line to heaven, even when it is not straight in the sight of God? And what account will there be had of these words of JESUS CHRIST, *If the blind lead the blind, both fall into the ditch*, if two Casuists, whereof the one is blind the other illuminated, because the one maintains that which is true, the other that which is false, are as infallible guides one as another?

We might have produced to your honours a whole cloud of Fathers, whose judgments are absolutely opposite to this so dangerous imagination of these Casuists; but we have thought it enough to weigh them by the doctrine only of S. Thomas, who establishes a quite contrary maxime, which he makes use of as a certain principle whereby to resolve other

other questions. For whereas there were in his time different opinions concerning this point, viz. whether it were lawful for a man to have a plurality of Prebendaries, as he himself acknowledges, *quodl. 9. art. 15. Inveniuntur Theologi Theologis, & Jurista Juristis contraria sentire.* He therefore puts it to the question in his *Quodl. 8. art. 13.* Whether this contrariety of opinions were a sufficient ground for a man to forbear the having of more than one, because he could not do it without running himself into some danger of sinning. Now according to this new mystery of *Probability*, there was not the least occasion to make any such question, it being evident, that a man might with safety of conscience follow whether he thought good of the two opinions so authorized, and that there were not the least danger of sinning in either the one or the other. But the Divinity of that Saint is far different from this latter, and men were haply in his time ignorant of this so commodious an invention of complying with all the world. *A man, saith he, becomes guilty of sin, two manner of ways; one by acting against the Law of God, the other by acting against his own Conscience.* NOW THAT WHICH IS DONE AGAINST THE LAW OF GOD IS ALWAYS EVIL, and is not to be excused though it be according to a mans Conscience. When there are therefore two contrary opinions of the same thing, it must necessarily be, that one is true and the other false; and consequently, either the opinion of those Doctors that maintain it to be unlawful to have several prebends, is true, and if it be so, he WHO ACTS CONTRARY TO THAT TRUE OPINION, AND CONSEQUENTLY CONTRARY TO THE LAW OF GOD, IS NOT TO BE EXEMPTED FROM SIN, THOUGH HE DO NOT THEREIN ACT AGAINST HIS CONSCIENCE. But if that opinion be false, and that it were lawful according to the law of God to have a plurality of Prebends, be that should be persuaded of it, should not sin, &c.

Now we are to represent to your honours that this erroneous confidence in the opinions of men, though contrary to truth, which is so formally condemned by S. Thomas, after the Fathers, and according to the Scripture, is now become the main hinge upon which they pretend that all

cases of Conscience ought to be turned about. These late writers treat as ignorant all those that are not of their opinion; IGNORANTIAE INVIDENTI CONDOLEAS, says *Caramuel*, upon that occasion; nay they are so far from any fear of the dreadful consequences of this irreclaimable liberty they take to reduce all things to the predicament of *Probabilities*, that they conceive it to be an extraordinary service done to the Church, to multiply them as much as they can. They out-vye one the other who shall layent most, and the greatest Panegyricks they make one the other, is grounded upon their introduction into the world of the greatest number of new *Probabilities*. *I have a reverence (says Caramuel) for the ingenuity of the learned Diana: He must needs be an envious person who does not acknowledge, that by his industry many opinions are grown probable, which were not such before him, and consequently that those who follow them sin not, though they had sinned before.* 'Tis by the means of this infinite multitude of different probable opinions, whereof some are true, others false, that they so presumptuously give out themselves, that they have found several ways to go to heaven, such as extremely facilitate the salvation of mankind; for that if there were no other than the path of Truth, which is upon every point, the same and indivisible, men would find it too great a difficulty to travel in it, and one would be forced to jostle the other out of his way.

We cannot without horror and shame entertain your honours with these extravagances; but they are such only in their own principle, since they are but too too formally inferred from it. For if it be true that the Authority of these Casuists can make opinions probable, and that it must be supposed that all probable opinions may safely be followed, as to matter of conscience, though they permit a man to do that which is evil in it self, and contrary to the eternal truth; they have very much reason to conclude thence that the whole Church is extremely obliged to them, for that they have made Salvation a thing so easie for her children to attain to, by the multitude of probable opinions, which they make it so much their boast that they have lately found out. But do they not withal give us just ground

ground to complain with the learned and pious *Guigues*, General of the Carthusians: *O Apostolorum tempora infelicitissima! O viros illos ignorantia tenebris involutos, & omni miseratione dignissimos! qui ut ad vitam pertingerent, propter verba labiurum Dei, tam duras vias custodiebant, & hac nostra compendia nesciebant.* 'O how unhappy were the Apostles in their times! O how did those that lived then grope in deplorable darkness! How were they to be bemoaned that they were not acquainted with any other way to go to heaven than those rough and austere ones which were chalked them by the word of God, and were ignorant of all these shifts and compendious methods of Probable opinions, never found out till this age of ours.

We doubt not but your honours are sufficiently satisfied of the strangeness of this doctrine in it self, and to what dreadful extravagancies it may open a gap and give encouragement. All errors in matter of Morality are very dangerous, because they corrupt the Judgment, which discerns between good and evil, and is the original of all actions. But this principle of *Probability* is much more dangerous, in so much that it may be called the general poison of those envenom'd sources, which communicates to them a particular infection far greater than that which they have of themselves. For instance, it must certainly be a damnable extravagance of opinion, to maintain, as *F. Amicus* and *Cayamuel* do, that men that have devoted themselves to a Religious kind of life (and therefore with much more reason those that are of the world) may kill those that intend to calumniate them: But the fear of damnation for following these Casuists, might haply stop their hands who were inclined thereto, if at the same time it were not demonstrated according to the general doctrine of Probability, that, of two probable opinions, it is as safe to follow one as the other, and consequently that there is as little danger of offending God by killing, as there is in not killing.

It were therefore but to little purpose for the Church to condemn the particular sallies of Licentiousness which these late Casuists are guilty of, if your honours do not also take away that root whence they all derive life and growth.

All

All the acknowledgment they will make of your Censure, shall be to confess that your sentiments are probable, but that they hinder not but that theirs are so too. Of this evasion of theirs your honours have daily experience in their attempts against the Hierarchy. For when they would maintain, for instance, that the Regulars of any Religious Order, may with a safe conscience make use of those privileges which are expressly revoked by the Council of *Trent*; that having presented themselves before you, though you had refused to approve them, they have nevertheless, in defiance of your Authority, a power to hear Confessions; and lastly, that having been once approved, they cannot be afterwards revoked, upon what do they ground all these so illegal pretensions? Upon the authority of one *Lopez*, one *Henriquez*, one *Sanchez*, one *Rodriguez*, one *Villalobos*, one *Portellus*, one *Diana*, and others of the same metal, which are much more than needs to make an opinion Probable. And if you should oppose your Decrees to the temerity of these Casuists, all the advantage you shall make of it will be, that you shall also make your opinion probable; your honours shall be cited as Maintainers of the negative, and *Escobar* shall discourse thus upon the whole: *Regulares POSSUNT ET NON POSSUNT, in foro conscientia, suis uti privilegiis quæ sunt expresse per Tridentinum revocata, Lib. 6. Probl. 16. p. 192. SUFFICIT ET NON SUFFICIT petere approbationem, ut Regularis, si injustè ei denegetur, censetur jure approbatus, Lib. 7. Probl. 30. p. 269.* That is to say, in a word, some hold the affirmative, others the Negative, you may believe, and you may do what you think good your self.

Nor is it any more difficulty for your honours to imagine what confusion, and what disturbances this principle of *Probability* may occasion in the *State*, and what a bane it may prove to civil Society, when it shall be joyned with their other maxims. Put the case that Judges have any inclinations to favour their Friends, or to be revenged of their enemies, what encouragement will they not find to pervert all justice, with safety of conscience, in this maxim of *Escobar* and four other Casuists; namely, *That they*
are

are not obliged to follow the more probable opinion, but that they may give sentence for him, who seems to have less right of his side, and whose cause is made good by less probable reasons? In like manner if the people fall into an humour of Rebellion, what pretences may they not find to colour their defection, in that other maxime of the same Author, *viz. That they may without any cause shewn, choose whether they will submit or no, to the ordinances of their Princes, though after a legal publication thereof*; If they have no mind to pay Taxes, shall they ever be to seek for a lawful excuse to be exempted, since that to effect it, there needs no more, according to these Casuists, than a little probability, even though they cannot deny but that their Prince hath as much if not more reason to impose a Contribution upon them, than they have to deny the payment thereof: But we shall not trouble your honours with any more as to that point. What we have, and might say of it, we think too horrid to express. We have only said a word or two at the beginning of our Extract of Probability, which is enough to satisfy all those who have any affection for their Prince, as God obliges them to have, of what consequence this doctrine is, and how likely it is to revive, in such emergencies, as cannot be foreseen, but ought always to be feared, the detestable maxims of a great number of these Casuists, contrary to the safety of their persons, and the sovereign power which they derive only from God himself? They may seem to be suppressed, but they will never be absolutely extinguished, while they flatter men with an assurance that they do not sin when they follow these late Authors, and that even when what they teach, is, in effect, contrary to the Law of God.

These things well considered, who cannot but admire the strange confidence of some persons, who would have the complaints we have put up to your honours against these seditious maxims, to be lookt on no otherwise than as an attempt prejudicial to the well-fare of the State? But our comfort is, that those who make it their business with so much zeal to promote the security and aggrandization thereof, are but too well assured of our perfect and inviolable fidelity thereto, ever to give any entertainment to those
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bad impressions which some would have raised in them of us. It is well known that in the assemblies where we are wont to meet, and which are authorised, not only by the custom and approbation of our Arch-bishops but also by the Letters which it hath pleased his Majesty to send us to that purpose, there is not the least discourse had concerning the publick affairs; no, our employment is about other things; Our thoughts are taken up only with the concerns of our Parishes, and the spiritual good of the Souls committed to our charge, because that is the main design of our Functions.

Nor is it any other interest than that of those Souls, so precious in the account of JESUS CHRIST, that obliges us to address our selves to your honours, to beseech you, by the exercise of your Authority, to prevent the further establishment of these strange corruptions, now so much in vogue, to the dishonour of Catholicks, and the scandal of hereticks. The Censure you shall pass upon them must needs be of extraordinary advantage to the Church, nay even to those that are the maintainers and publishers of them; for if they acknowledge and submit to your Decrees, they will return into the way of Truth, out of which they had so strangely wandred; and if they oppose them, as it is their ordinary course to do, it will be with this disadvantage to them, that they shall lose that erroneous belief whence they derive a power to deceive Souls, and which is, as well in regard of themselves as of others, of all misfortunes the most deplorable. How ere it happen, you will deliver your own souls, according to the language of the Scripture, and the sentence of publick condemnation which you shall pass upon these pernicious opinions, shall prove your vindication before the tribunal of JESUS CHRIST, who will require a strict account of the Pastors of his Church, for all the abuses, and all the disorders, which they shall not have endeavoured to suppress.

But for our parts who are only called to the participation of a small glimpse of that power, whereof your honours shine in the meridian lustre, all that lies in our power to do, is, to let you know, how earnestly we desire

fire and pray for the reestablishment of Christian Morality in its pureness and perfection, and by crying down these unhappy maxims among the people committed to our charge, preserve nevertheless union and peace even with those that maintain them, according to these excellent words of S. Augustine, *Quisquis vel quod potest, arguendo corrigit, vel quod corrigere non potest, salvo pacis vinculo, excludit, vel quod, salvo pacis vinculo excludere non potest, aequitate improbat, firmitate supportat, hic est pacificus, & ab isto maledicto quod Scriptura dicit, Va his qui dicunt quod nequam bonum est, & quod bonum est nequam, omnino liber, prorsus securus, penitus alienus.*

Thus concluded and ordered in the Assembly of the Reverend the Curez of Paris, and presented to the honourable the Assembly General of the Clergy.

November 24. 1656. and signed,

ROUSS, Curé of St. Roch Syndic. DU
PUYS, Curé of the Sts. Innocents Syndic.

THE
PRINCIPLES
AND
CONSEQUENCES
OF
PROBABILITY.

*Explicated by CARAMUEL, one of the
most eminent among the late Casuists, in a
Book of his Printed in the Year 1652. inti-
tuled,*

THEOLOGIA FUNDAMENTALIS.

THIS Extract comprehends the general Principle of the
new Morality, which is, the doctrine of *Probability*.
The whole doctrine hath been taken out of one single Au-
thor, to the end, it might be the better perceived, that
they are not loose and stragling Maxims that are not
maintained but separately, and accordingly are not to be
thought to have any correspondence. To that effect, have
we made choice of one of the most eminent and most lear-
ned of these Casuists, named *CARAMUEL*, a Man
yet living, and a Person looked upon by the rest, as the
torch of all the great Wits of this Age, ingeniorum facem,
and one that is of such account among them, that they
cannot be perswaded, that what the great *Caramuel*, as
they call him, hath approved, should be condemned by
any one. Nor is it on the other side to be doubted but
that he is excellently well read in the doctrine of these late
Authors, since he openly professes that he reads in a man-
ner

ner no books but theirs, and that he should think his time
lost in reading the ancient Fathers. This is no more than
what he declares himself in these words, *p. 22.* whence
may be given a great guess of the genius of the Man. *Non
ego multum temporis impendo, aut PERDO, in veterum (Pa-
trum) libris legendis; non quod contemniam illos, sed quod
omnia quæ pulchrè cogitârunt, jam sunt à junioribus summo
studio & ingenio climata.*

For the better understanding therefore of the doctrin of
Probability, which is the Trojan horse, wherein is con-
tained all the learning of these Casuists, it is to be obser-
ved, that the question is not whether there are probable
opinions in Morality? That there are such, it is generally
granted by all, though the number of them be infinitely
less than what is imagined by those who make it their bu-
siness to reduce the most infallible rules of manners into
problematical questions. and can, without blushing, put
out whole Volumes full of such decisions as these, never
heard of before among Divines; *Est, & non est; licet, &
non licet; peccat, & non peccat; tenetur, & non tenetur;
sufficit, & non sufficit,* as if the School of Jesus Christ
were of a sudden degenerated into a School of Scepticks
and Pyrrhonians.

But the deadly poyson of this doctrin consists in the fatal
conjunctions of these four Maximes, which derive their
unhappy influences on all the rest.

The first is, that, when there are different probable opi-
nions upon any point, and that there are some who main-
tain a thing to be forbidden, others on the contrary hold it
to be lawful, both these opinions are equally safe in point
of conscience. And though there is a necessity that one of
the two should be false, and contrary to the law of God,
yet may a Man nevertheless find the way to Heaven in ei-
ther of the two, and may walk as securely in that which
is false, as in that which is true; *ut quancunque duarum
viarum prima diversarum homines inierint rectè tendant ad
superos:* as Escobar says, *Theol. Mor. Tom. 1. in Pral.
cap. 3.*

The second is, that a Man is at liberty to make choice
of the less probable and less safe opinion, by quitting the
more

' more probable and more safe. That is to say, that when
 ' a Man is in some doubt, whether it be a sin or not, to
 ' commit such an action, and that the opinion which main-
 ' tains that it is a sin to commit it seems the more probable
 ' to him, insomuch, that all things considered, he is con-
 ' vinced that it is so, yet it is nevertheless lawful for him,
 ' with safety of conscience, to do that action, which he is
 ' satisfied is more probably a sin.

' The *third* is, that an opinion is then probable when it
 ' is confirmed either by a reason, or a considerable Autho-
 ' rity; and that to make it such, there is no necessity these
 ' two conditions should meet together, either of them be-
 ' ing sufficient to do the business. The former kind of pro-
 ' bability, they call *probabilitatem intrinsecam*; the latter,
 ' *probabilitatem extrinsecam*.

' The *fourth* and last is, that, according to the general
 ' consent of all Casuists, an opinion is then probable, and
 ' may be commonly followed without any fear, when it is
 ' maintained by four grave Authors, and that there are di-
 ' verse who affirm, that the authority of one single Author
 ' is sufficient.

' 'Tis in the rivetting and twisting together of these *four*
 ' Maxims that the doctrine of *Probability* consists. From
 ' the present Extract as well as from those which we brought
 ' in before, may easily be inferred the pernicious consequen-
 ' ces thereof. But to put a gag in their mouths who are so
 ' ready to maintain it, we need only tell them, that as well
 ' the State, as Religion, is obliged to crush the Serpent;
 ' for that while there shall be any thing of life in it, it can
 ' never be prevented, but that the detestable maxims, such
 ' as reflect on the safety of sovereign Princes and Authority,
 ' which have been so often condemned by the Parliaments,
 ' the Universities, and Clergy of *France*, will still continue
 ' probable and safe in point of conscience, and will be look-
 ' ed on by those that are instructed in that doctrine, as in-
 ' fallible ways to lead Men to Heaven; especially since they
 ' have been taught and maintained, not only by one, nor
 ' by four, but by above twenty of the most eminent of these
 ' Casuists.

' To be short, that we may in few words give a prefer-
 ' vative

*vative against this poison, which no Man can conceive the least suspicion of, we shall lay down in this place, a remarkable passage, out of St. *Thomas*, which clears up the whole controversy.

S. THOMAS.

Quodl. 8. Art. 13.

Utrum, quando sunt diversæ opinionēs de aliquo facto, ille qui sequitur minū tūtam, peccet? Ut de pluralitate Præbendarum.

Respondeo, dicendum, quod duobus modis aliquis ad peccatum obligatur: uno modo, faciendo contra legem, ut cum aliquis fornicatur; alio modo, faciendo contra conscientiam; etiamsi non sit contra legem: ut si conscientia dicat alicui, quod levare festucam de terra sit peccatum mortale. Ex conscientia autem obligatur aliquis ad peccatum, sive habeat certam fidem de contrario ejus quod agit; sive etiam habeat opinionem cum aliquā dubitatione. Illud autem quod agitur contra legem, semper est malum, nec excusatur per hoc quod est secundum conscientiam: & similiter, quod est contra conscientiam, est malum, quamvis non sit contra legem. Quod autem nec contra conscientiam, nec contra legem est, non potest esse peccatum. Dicendum est ergo, quod, quando due sunt opiniones contrarie de eodem, oportet esse alteram veram, & alteram falsam. Aut ergo ille, qui facit contra opinionem Magistrorum,

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utpote habendo plures prabendas, facit contra veram opinionem, & sic cum faciat contra legem Dei, non excusatur à peccato, quamvis non faciat contra conscientiam; sic enim contra legem dei facit. Aut illa opinio non est vera, sed magis contraria quam iste sequitur, ita quod verè licet habere plures prabendas, & tunc distinguendum est: quia aut talis habet conscientiam de contrario, & sic iterum peccat, contra conscientiam faciens, quamvis non contra legem; aut non habet conscientiam de contrario sed certitudinem; sed tamen in quandam dubitationem inducitur contrarietate opinionum: & sic, si manente dubitatione plures prabendas habet, periculo se committit; & sic proculdubio peccat, utpote magis amans beneficium temporale, quàm propriam salutem: aut ex contrariis opinionibus, in nullam dubitationem adducitur; & sic non committit se discrimini, nec peccat.

St. THOMAS.

Quodl. 8. Art. 13.

Whether, when there are several opinions concerning the same matter of fact, he who follows the less safe, sin or not? As for instance, concerning the plurality of Prebendries.

I Answer, and say, that a Man may be liable to sin, two manner of ways; one, when he does any thing against the Law, as, for instance, when one commits fornication. The other, when he does a thing against his conscience; as, if his conscience should tell him, that to take up a straw off

off the ground, were a mortal sin, and he should nevertheless do it. Now a Man is subject to sin against his conscience, whether he be perswaded, that the opinion contrary to what he practiseth is the more safe, or do but make some doubt thereof. But whatsoever is done against the law is always evil, nor is it any way alleviated or excused, by pretending that it is according to a Man's conscience. And in like manner, what a Man does against his conscience is evil, though it be not against the Law. But what is neither against conscience, nor the Law, cannot be sin. It is therefore to be inferred, that, when there are two contrary opinions of the same matter of fact, it must necessarily be that one is true, and the other false. He therefore that acts contrary to the opinions of the more learned, as for instance, hath a plurality of prebendries, does either act against the true opinion, and consequently doing that which is against the Law of God, is not free from sin, though he do not any thing contrary to his conscience; for so he becomes a transgressor of the Law of God. Or that opinion is not true, but rather the contrary thereto, so as that it is truly lawful for a Man to have a plurality of prebendries, and then we must distinguish. For, either such a Man is convinced in conscience of the contrary, and so falls into sin on the other side, as doing what is contrary to the dictates of his conscience, though not against the Law; or he is assured in his own conscience that the contrary cannot be right, and yet is not absolutely satisfied, but inclines to some doubtfulness by reason of the contrariety of opinions; and that being supposed, if, continuing in his doubtfulness, he hath a plurality of prebendries, he puts himself into danger, and consequently does certainly sin, as one that rather minds the prosecution of temporal advantages than his own salvation. Or, the contrariety of opinions raises nothing of doubtfulness in him; and if so, he neither runs himself into any danger, nor sin.

A
CATALOGUE
 OF THE
PROPOSITIONS

*Contained in the Continuation of the Extract
 of diverse corrupt Propositions of the late
 Casuists; collected by the Reverend
 the Curez of PARIS.*

*And presented to the honourable the Assembly
 General of the Clergy of France, the
 24. of November, 1656.*

BEING

*The Summe of the PRINCIPLES and
 CONSEQUENCES of PROBABILITY
 explicated by Caramuel, one of the most
 eminent among the late Casuists, in a Book
 of his Printed in the Year 1652.*

Intituled,

THEOLOGIA FUNDAMENTALIS.

I.

THere are two kinds of *Probability*, one proceeding
 from *Reason*, the other from *Authority*. That one
 without the other is sufficient to make an opinion probable.
 That all probable opinions are equally safe in themselves.
 That it may so happen that the most gentle may be the most
 safe; And that it is lawful for a Man to follow the less prob-
 able. *Caramuel Theol. Fundam. p. 132.*

II. That

II.

That according to the general consent of all Casuists, the authority of four Authors is sufficient to make an opinion probable; and by a necessary consequence, one single Author is also sufficient. *Caramuel Theol. Fundam. p. 137.*

III.

There are three conditions necessary to be supposed ere a Man can affirm an action to be unlawful, and if there be but one of the three wanting, he may affirm it to be lawful. *Idem, ibid. p. 138.*

IV.

That *Bishops* cannot prohibit the books of the *Casuists*, otherwise than as merchandises, or as being accidentally prejudicial, and that they cannot condemn them as pernicious. *Idem, ibid. p. 89.*

V.

That it is impossible a probable opinion should be condemn'd in it self, and that it is impossible also, that an opinion maintain'd by several Doctors should not be probable. *Ibid. p. 393.*

VI.

That a probable opinion, that is to say, such as is maintained by the most eminent Casuists, can never cease being probable and safe, if the contrary be not made an Article of faith by a new definition of the Church. And that a condemnation of a lower degree than that, cannot deprive it of its probability. *Ibid. pag. 89.*

VII.

That things being weigh'd and consider'd according to the doctrine of Probability, whatever some Casuists write to condemn certain unjustifiable opinions of the others, amounts to nothing; for that does not any way hinder but that the opinions of those others remain as probable as ever. *Ibid. p. 652.*

VIII.

That, when there is as yet but one grave Author that hath purposely and out of design, treated of a case, his opinion is morally certain, and more than probable. An instance thereof taken from the doctrine of F. *Amicus*, who gives Religious men a permission to kill those that

should calumniate them. *Caramuel Theol. Fundam. p. 545.*

IX.

That Men ought not to confront the Civil and Ecclesiastical Laws against the new opinions of the Casuists, for that these being of a much later date than the Laws, it cannot be thought that their opinions should be expressly condemned thereby. *Ibid. pag. 549.*

X.

That the inconveniences and dangerous consequences attendant on probable opinions, do not any way hinder but that they are still probable as ever. *Ibid.*

XI.

That Logick must be brought to a reformation, because that which hath been hitherto taught is not sufficiently consistent with the doctrine of probability. *Ibid. p. 550.*

XII.

The use of the Doctrine of Probability in order to the authorization of the most mischievous decisions that may be. *Ibid. p. 552. & p. 550.*

XIII.

That the civil Magistrate, as, for instance, a Judge, cannot condemn those that have followed a probable opinion, such a one for example as hath killed another in the defence of his honour; and that as concerning *Excommunication* the case is the same. *Caramuel. Theol. Fundam. p. 202. Et in Commentario in Regul. S. Benedicti, l. 1. n. 65.*

XIV.

That those that follow the most gentle, that is to say, the most licentious of all the probable opinions, such as are those that are approved by *Diana*, ought to be called, not only generous Souldiers, but also *Virgins*; because those opinions do enable Men to behave themselves in all the precepts of the Church with such purity, that they do not commit hereby so much as a venial sin. *Caramuel in epistola ad Ant. Dianam, pag. 24.*

XV.

That with the assistance of probable opinions, a Man may do his duty as to what concerns the divine office, without so much as a venial sin, what distraction soever he may be guilty of in the performance thereof, nay and that voluntary

luntary too; because a Man hath no more to do in such a case, but to have a probable confidence that the Church obliges him not any farther than to an external recitation of it, and expects not any internal attention thereto. *Caramuel*, the more to recommend the advantages of this invention, declares openly, speaking of himself, that he never so much as once in the year confess'd himself guilty of the least venial sin in saying over his Breviary, nay, on the contrary, that he might safely swear, that he had not committed any, though he knew himself chargeable with many distractions, and those voluntary. *Caramuel. Theol. Fundam. p. 134.*

XVI.

That of two probable opinions that are contraries, the same person may, as his humour leads him, one while make use of the one, and immediately after put the other in practice; what inconvenience soever may happen thereby to his neighbour, it matters not. That this doctrine is true, what mischief soever may be the consequence thereof, nay though that by this change of opinion a Man exempts himself from the observation of the commandments of the Church. The reason whereof, is, that those commandments are very ancient, and these compendious subtilties of a very late date; and consequently, that the Church, having not foreseen them, cannot be thought to have forbidden them. *Ibid. p. 143.*

XVII.

One example of the precedent doctrine produc'd by him is, that a Person having heard the Clock strike Twelve, between Saturday night and Sunday morning, and thereupon eaten a good meals meat of Flesh, if, after he hath so eaten, it strike Twelve again by some other Clock, he may communicate the next day, as having not broken his fast at all. The reason whereof is, that these two Clocks are to be look'd upon as two probable opinions, and consequently, that, according to the former, it was lawful for a Man to eat flesh, as being already Sunday morning, and that according to the latter he might imagine himself not to have eaten on the Sunday, but only on the Saturday. *Ibid. p. 139.*

XVIII.

A second example is this, that an Ecclesiastick taking ship, and having brought with him only his *Diurnal*, (according to the opinion of *Sanchez*, who affirms that a Man performs his duty, as to the saying of the Divine office, by saying only what is in the *Diurnal*) may, when he is upon the Sea, choose whether he will say any thing of his Office at all, by changing his opinion, and following that of *Sanctius* who says that a Man does not perform his duty, if he say nothing but what is in the *Diurnal*, and consequently, he who hath only a *Diurnal* about him, is not oblig'd to any thing. *Ibid.* p. 138, & 134.

XIX.

That it may be inferr'd from the doctrine of Probability, by a sound and logical consequence, that the Church can neither command nor prohibit any action that is done in secret; and consequently, that a Man should not commit any sin in eating flesh on Fridays, so it be done secretly, or in not saying over his Breviary, provided no body knew any thing of it, &c. That these consequences are improbable, and that nevertheless they are dialectically drawn from the doctrine of Probable Opinions. So that this doctrine may produce in the Schools a heresie not unlike that of the *Independents* in England. *Caramuel*, pag. 205.

XX.

Certain ridiculous consequences, though necessary, drawn by *Caramuel* from an opinion maintain'd by above eight Casuists, and consequently probable according to their Maxims.

1. Consequence, which *Caramuel* approves in the place hereafter mentioned as most probable, is this, that a Man confessing his sins, and thereupon receiving the communion at Easter, satisfies the precept of the Church for two Years, the precedent, and the subsequent.

2. Consequence, is, that if a Man say Matins and Lauds but once, towards the Evening, he may satisfy the precept of saying them for that day and the next. *Ibid.*

3. Consequence, which he does not approve, but engages himself is rightly drawn from the same opinion, is, That

24. Monks who should say at the same time every one a Lesson

Lesson and an answer of Matins, would all acquit themselves of the obligation that lies upon them concerning the Lessons and the Answers. *Ibid. p. 225.*

4. Consequence, is, that when two Persons say over their Breviaries at the same time, they may repeat each of them his Verse at the same time, not troubling themselves about any thing of attention to what they do, because it is not any way necessary.

5. Consequence is, that it is sufficient to say only once, whatever is to be repeated in several parts of the Office, as the *Pater noster*, *Deus in adjutorium*, &c. This opinion seems probable to him.

6. Consequence, is, that a Man satisfies the obligation that lies upon him to say the Rosary, by saying only one *Pater*, and one *Ave*.

XXI.

An impious objection, grounded on the Doctrine of *Probability*, tending to prove, that a Man may be saved in any sect or heresie, proposed by *Caramuel*, under the name of a *Lutheran*, without any answer brought by him thereto. *pag. 472.*

T H E
C E N S U R E
Of the Books of
C A R A M U E L,

B Y

The late Arch-bishop of MACHLIN,

W H E R E I N

*The Toleration of the new Probable Opinions
is particularly condemned.*

J A M E S, by the Providence of God, and the Holy Apostolick See, Arch-bishop of *Machlin*, to all those to whom these presents shall come, greeting in our Lord Jesus Christ. Upon information made unto us, that the Book-sellers of our Diocese sold and uttered certain Books of Divinity set forth by *John Caramuel Lobkowitz*, Doctor in Divinity, containing abundance of Propositions whereat the more knowing and devout sort of people are very much scandaliz'd; we have caus'd the doctrine contained in those books, to be very diligently examin'd by several Divines; to the end that if there were any thing of venome therein, such as might prove destructive to the souls committed to our charge, we might accordingly apply such convenient remedies, as should prevent their destruction. Having therefore had a faithful report made us by those Divines of the strict examination they had made, and finding thereby that the said Author does advance several strange and impious propositions, which open a broad way to cast souls into eternal damnation; and that he proposes, with an insupportable impudence, many doubts contrary to the most certain principles of Divinity, by opposing weak and trivial

trivial reasons thereto, to which he doth not bring any solutions; and consequently that the said Author doth countenance execrable opinions, such as a man cannot reflect on without horror; as if he had made it his design to undermine the foundations of sound doctrine, that so he might afterwards with more ease over-turn the whole superstructure; and lastly that in many places he confidently declares, that it is his design to make many opinions probable, so to make abundance of things be thought lawful, which have hitherto been accounted sins; by that means making more broad and more easie, every day than other, the way that leads to heaven, as if he could by his new subtilties put the imposture upon *Jesus Christ* who sayes in his Gospel; *Enter in at the strait gate; for the gate which leadeth unto death is large, and the way that leadeth thereto broad and spacious, and many there are that enter in at that Gate.* But that the gate which leadeth unto life, is narrow, and that the way that leadeth thereto is strait, and that there are few that find it. Conceiving our selves therefore obliged out of a consideration of our Pastoral charge, to set as far as we can from this broad gate and this spacious way, the sheep whereof we are to be accountable, we have thought it absolutely necessary, to forbid the reading of all the books, which that Author hath set out, or shall set out for the future, unless it be that they are approved by us, or such other persons as shall be commissioned by us to that purpose. We therefore very strictly charge all the faithful of our Diocese to forbear the Printing, selling, buying, reading or retaining any of all the said books, enjoyning all those that now have, or hereafter may have any of them, to bring them unto us, within fifteen days after the publication of these presents, to the end that we may dispose thereof, as we shall see convenient. Dated at *Brussels*, the 18 of February, 1655. Signed thus,

JAMES, Arch-bishop of *Machlin*.

Brussels, Printed by *Martin de Bossuyt*, Printer to the City, in the *Stone Perce*, at the sign of *S. Peter*, MDCLV.

AN

A N
E X T R A C T
O F

Certain PROPOSITIONS, out of a
very late Author, a Jesuit, named M^A-
SCARENNAS, Printed by Cramoisy,
in the year 1656. and not publickly sold
but since October in the said year.

*The Book is dedicated to the Virgin Mary, and the
Author declares in his Epistle, that he teaches and
maintains no more than what he had learn't from her,
as his Mistress, and that it was by a certain inspira-
tion from her that he writ it. Now it may be judged
by some of these decisions; whether it be a work
consistent with those pretended inspirations, and the
purity of that Virgin to whom it is addressed.*

I.

THat whatsoever the Church suffers to be taught and
published by the *Casuits*, ought to be accounted law-
ful; and consequently, that a man satisfies the precept of
hearing Mass, when he hears two halves thereof from two
several Priests, whether it be at several times or at the same
time, *TraB. 5. n. 491.*

I I.

That either a secular person, or a Priest being fallen in-
to any kind of impurity whatsoever, nay, though such as
are against nature, may without so much as the least venial
sin, (nay, are to be commended for it if they do) commu-
nicate the very sameday, after they have made their con-
fession thereof. That whereas there were heretofore laws
in the Church contrary to this Tenent, they are now ab-
rogated

rogated by the general custom of the whole earth. That the Confessor ought to advise his penitent to receive the Eucharist the very day that he is fallen into such crimes; and that the vow or resolution any one might have made, not to come to the Lords Table in that condition, were null, *tr. 4. de Sacros. Euch. Sacramento, disp. 5. c. 7. p. 239.*

F. Bauny *Jes. Theol. Mor. tr. 10. p. 457.* treating of the same question, upon a case proposed of a Priest that should have the confidence to say Mass the same day that he had committed some horrid crime, follows the same sentiment of *Sancius*, and is approved by *Mascarennas*, who very roundly declares, that it is no more than what may be followed in the practick.

III.

That sacrilegious Communion produce Grace as soon as a man hath cleansed himself by confession, and consequently he that had received an infinite number of such communions, or a Priest that had said Mass ten times every day, contrary to the precept of the Church, and that in a polluted condition, would become most sanctified in a moment, as soon as he had made an act of contrition, or of attrition with confession, *Tr. 1. de sacram. in genere disp. 4. c. 5. p. 47.*

IV.

That a Priest, who without any necessity, but merely out of pure malice says Mass in a condition of mortal sin, without making any confession before-hand, is not obliged to satisfy the obligation that lies on him according to the Council of *Trent*, of confessing himself as soon as may be? because the Council speaks only of such as have omitted confession in a case of necessity, and not of those who have omitted it out of a malicious design. *Tr. 4. de sacros Euchar. sacram. disp. 5. c. 6 p. 236.*

V.

That, absolutely speaking, it is not so much as a venial sin to omit the Sacrament of *Confirmation*; a Tenent that hath been condemned by the Bishops of *France*, and by the Colledge of *Sorbonne* in the censure passed on certain books of the *Jesuits* of *England*. *Tr. 3. de sacram. Confirmation. disp. 4. c. 3. p. 152.*

VI. That

V I.

That when a man who hath committed an action, would, to know whether it be a sin or no, bring it to the Test of several probable opinions, he is not obliged to confess himself of that doubtful sin, even though he inclines more to the opinion that makes it a sin, than the other, *Tr. 4 de sacram. Euchar. disp. 5. c. 4. p. 227.*

V I I.

That he that goes to Mass, to take his opportunity to look on a woman with unchast desires, and who, were it not for that end, would not go thither at all, fulfils the Precept of hearing Mass, even though he had an express intention not to fulfil it. *Tr. 5. n. 518.*

A
L I S T,

Of many dangerous Propositions taken out of the late Casuists, and particularly, out of the first Tome, in folio, of the new Moral Theology of ESCOBAR, a JESUIT, Printed not long since at Lyons, and dedicated to the General of the Jesuits.

There is one thing will haply be much wondred at in this List, and that is the odd stile and manner of expression familiar with *Escobar*, as, *Licet & non licet, peccat, & non peccat, &c.* It is therefore but necessary there should be some account given of his meaning thereby; which is only this, that a thing is allowable according to some Casuists, and is not according to others. Thence he concludes that the thing in question is infallibly lawful according to the principle of *Probabilty*, which he lays down as the corner-stone, at the very beginning of his work, as may be seen by the first Proposition. It is not to be doubted but this manner of treating of Christian Morality will seem ridiculous to persons of understanding and sound judgment, but it must needs draw groans from the breasts of those that have any tenderness for piety, and will justifie before all the world, what a right character is given by the late Bishop of *Bellay* in one of his Books, of these Refiners of the rules whereby mens Consciences are to be directed. 'Tis principally, saith he, in that part of Theology which is called Moral, that they discover the utmost of their extravagancies, playing the Sophisters so peremptorily in things that concern the Law of God and humane actions, that, as they daily find out new sins, and make new discoveries in the unknown world of Vice, so have they a way to subdue what they discover, raveling and unraveling sins as their

their humour inclines or diverts them, framing mens consciences, or rather making sport with them as they please themselves. It is and it is not, is the Motto and device of this kind of Science. Would you have such an action to be guilty of any sin? They will turn that side of the Picture towards you which shall represent it as such. Is it expedient there should not be any sin in it? They will turn the other side towards you. This is the true Lesbian rule which bends it self to the thing it is to measure. Every year, what do I say, every year? No, every month; nay, every quarter of the Moon, the Society of the Indies furnishes us with some new Casuist or other. There it is that they twist and untwist sins, in so much that what was sin last year, is no such thing this year, and what is not such this year, shall haply be the next, if there be any necessity for it.

I.

That all probable opinions are equally safe in point of conscience. Whence it must needs follow, that, when some Casuists affirm a thing to be lawful, and others hold that it is not, it is not to be doubted but that it is lawful, and that all the world may, without any sin, follow such an opinion. *Escobar, Theol. Mor. Tom. 1. l. 2. Sect. 1. c. 2. p. 34.*

II.

That it is Lawful to consult several Doctors, till such time as that we meet with some one that answers us according to a probable opinion that speaks favourably on our side. *Escobar, Theol. Mor. Tom. 1. l. 2. Sect. 2. c. 6. Probl. 7. p. 39.*

III.

That Kings may impose a tribute as just, according to a probable opinion, and that the people may refuse to pay it, as being unjust, according to another probable opinion. *Escobar, Theol. Mor. Tom. 1. l. 2. Sect. 2. c. 6. Probl. 18. p. 43.*

IV.

That Subjects do not sin, when they refuse, without any reason alledged, to submit to a Law whereof there hath been a legal Proclamation made by their Prince. *Escobar, Theol. Mor. Tom. 1. l. 5. Sect. 2. c. 14. probl. 13 p. 160.*

V.

That Clergy-men are not subject to Secular Princes, and that

that they are not obliged to any obedience to the Laws, even though those Laws are not any way contrary to the state Ecclesiastical. *Escobar, Tr. 1. Ex. 1. c. 5. N. 34. & sequent.*

VI.

That a man proscribed and out-lawed by a Temporal Prince may not be killed out of his territories, but that he who is proscribed by the Pope may be killed in any part of the world, because his jurisdiction extends over all. *Escobar, Moral. Theol. tr. 1. Exam. 7. c. 3. Praxis ex Doctoribus Societatis.*

VII.

That the Laws which inflict penalties on those that shall do certain actions, are not obligatory in point of conscience, even though the matter be of great importance. *Escobar, Theol. Moral. Tom. 1. l. 5. Sect. 2. c. 17. probl. 26. p. 164.*

VIII.

That a Judge, as well superiour, as inferiour, may give sentence according to one probable opinion, quitting another opinion that is more probable. In like manner, that a Physician may prescribe a thing that is less likely to cure his patient, instead of that which he conceives he may with more probability and safety administer. *Escobar, Theol. Moral. Tom. 1. l. 2. Sect. 2. c. 6. probl. 14. p. 42.*

IX.

That, considering Justice simply in it self, a Judge may lawfully take a Sum of money to give sentence for which of the parties he pleases, when both have equal right. *Escobar, Mor. Theol. tr. 3. Exam. 2. c. 6. Praxis ex Societ. Jesu Doctoribus.*

X.

That, in civil Contracts, he who had externally obliged himself either by word or writing, and who had not at the same time any intention to be internally obliged, is not in conscience engaged to performance, and may secretly take back again that which he had sold, restoring the price he had received. *Escobar, Theol. Moral. Tom. 1. l. 10. Sect. 2. c. 16. probl. 20. p. 462.*

XI.

That according to a probable opinion, deciding that a tax imposed upon Merchandises is not just, it is lawful for a man to use false weights to gain the more; and that, if

he be charged with so doing, he may deny it by oath, making use of equivocal expressions, when he is brought upon Interrogatories before a Judge. *Escobar, Moral. Theol. tr. 1. Exam. 3. c. 7. Praxis ex Societ. Jesu Doctor.*

XII.

That a Son, who lives in the house with his Father, may exact a certain recompence for the services he does him, and in case he do not give him any, he may with a safe conscience steal from his Father. *Escobar, Theol. Moral. tr. 3. Exam. 9. c. 4. Praxis ex Societ. Jesu Doctoribus.*

XIII.

That a man does not become irregular, that is to say, incapable of Ecclesiastical administrations, for having procured and been the occasion of an abortion, if he be in any doubt whether the fruit of the womb were quick. *Escobar, Moral. Theol. tr. 4. Exam. 6. c. 5. Praxis ex Societ. Jesu Doctor.*

XIV.

That an Ecclesiastick surpris'd in Adultery, if he kill the womans husband whom he hath abused, in his own defence, is not for that irregular. *Escobar, Theol. Moral. tr. 4. Exam. 6. c. 5. Praxis ex Societ. Jesu Doctor.*

XV.

That a man condemned to the Gallies is not irregular. *Escobar, Moral. Theol. tr. 4. Exam. 6. c. 5. Praxis ex Societ. Jesu Doctor.*

XVI.

That when the Church doth, upon pain of Excommunication, forbid the reading of Books written by Hereticks, she does not in that prohibition comprehend those who cause them to be read by others; the reason is, that, to cause a thing to be read is not the same as to read it. *Escobar, Theol. Moral. l. 7. Sect. 2. c. 33. Probl. 59. p. 289.*

XVII.

That it is not Simony for a man to give mony to another, to the end he might employ his interest with the Patron of a Living, to procure the said Living for him. *Escobar, Theol. Moral. tr. 6. Exam. 2. c. 6. Praxis ex Societ. Jesu Doctor.*

XVIII.

That a dispensation is in force, though the cause, upon allegation whereof it was obtained, be absolutely ceased. For instance, when a man hath obtained a dispensation,

not to say over his Breviary, by reason of some inconvenience it may be to his sight, he shall not be obliged to do it, when that inconvenience is removed. *Escobar, Moral. Theol. tr. 1. Exam. 16. c. 4. Praxis ex Doct. Societ. Jes.*
XIX.

That it is not so much as a venial sin to make use of a Dispensation procured without any legal cause alledged. *Escobar, Moral. Theol. tr. 1. Ex. 16 c. 4 Praxis ex doct. Societ. Jes.*
XX.

That where the Pope simply enjoyns men to give alms, to gain Indulgences, it is sufficient if a man give but a half-peny. *Escobar, Moral. Theol. tr. 7. Ex. 5. c. 8. Praxis ex Societ. Jes. Doct.*

XXI.

That works that are good in themselves, but are sins, and those mortal, by reason of the evil end whereto they are referred, are sufficient, in order to the gaining of Indulgences. *Escobar, Mor. Theol. tr. 7. Ex 5. Praxis ex Societ. Jes. Doct.*

XXII.

That a priviledge is good and authentick, though it be obtained by discovering but some part of the truth, and in such manner that it had not been obtained, if there had been an absolute discovery made of the Truth. *Escobar, Theol. Mor. Tom. 1. l. 6. Sect. 2. c. 10. Probl. 6 p. 187.*

XXIII.

That it is lawful upon occasion of some great fear, to make use of dissimulation in the administration of the Sacraments, as for a man to make as if he consecrated, by pronouncing the words without attention. *Escobar, Theol. Mor. Tom. 1. l. 1. Sect. 2. c. 7. Probl. 26 p. 27.*

XXIV.

That it is no sin to contract a marriage by personation, as if it were in a play upon the stage, by using equivocal expressions to elude the Church, when one is forced thereto by a great fear. *Escobar, Theol. tom. 1. l. 1. Sect. 11. c. 7. Probl. 24. p. 26.*

XXV.

That by vertue of the Bull called *Cruicista*, a man may be dispensed of the vow he had made, or oath he had taken,

not to commit Fornication or any other sin; though a man cannot be dispensed of an oath he had taken about any concernment of his neighbour. *Escobar, tr. 1. Exam. 17. n. 144. Idem, Theol. Mor. tom. 1. l. 7. Sect. 1. n. 245.*

XXVI.

That, coming to the Preface, a man is not obliged to hear the rest of the Mass, at a place where there is but one Mass said. *Escobar, Mor. Theol. tr. 1. Exam. 8. c. 3. Praxis ex Soc. Jes. Doctor.*

XXVII.

That a man, who hath the reputation to be extremely given to Women, does not commit any mortal sin in soliciting a Woman to condescend to his desires, when he does not intend to put his design in execution. *Escobar, Moral. Theol. tr. 1. Exam. 3. c. 3. Praxis ex Societ. Jes. doctor.*

XXVIII.

That a person, having played the Fortune-teller through an express invocation of the Devil, is not obliged in his Confession to discover any further than that he hath answered a question proposed to him, or told ones fortune. *Escobar, Theol. Mor. tom. 1. l. 3. Sect. 2. c. 10. Probl. 52. p. 102.*

There may be further seen very strange elusions, as to the Sincerity of Confession, which out of very shame are not brought upon the stage; in the same *Escobar, Theol. Moral. Tom. 1. l. 3. Num. 256, 294, 300, 302, 323.*

XXIX.

That it is no mortal sin to preach, principally out of a consideration of vain glory, or for money. *Escobar, Moral. Theol. tr. 6. Exam. 7. c. 7. Praxis, p. 954.*

XXX.

That it is lawful for Catholicks to appear at the Font, and answer for the children which the Ministers baptise. *Escobar, Mor. Theol. tr. 7. ex. 2. c. 4. Praxis, p. 980.*

XXXI.

That it is lawful for a man to let his house to common strumpets, who, he knows before-hand, will make it a place of publick prostitution, not requiring so much as any reason why he should be excused for so doing, *etiam nulla iusta causa excusante. Sanchez in Sum. l. 1. c. 7. Num. 10.* The same thing is also maintained by other Jesuits, as *Vasquez;*

in opusc. de Scandalo, p. 43. a. 8. du. 5. n. 48. *Rebellius*, l. 14. q. 17. n. 8. *Casrus Palaus*, t. 1. tr. 6. dis. 9. pun. 12. n. 1. *Azor*, and *Valentia* cited by *Sanchez*.

XXXII.

The several ways that Servants may conscientiously contribute to the debauches of their Masters, according to the doctrine of these Casuists. *Caspar Hurtado*, a Jesuit, apud *Diamam* 5 part. p. 435. *Escob. Mor. Theol.* tr. 7. Ex. 4 c. 8. n. 223.

XXXIII.

After what a strange manner these late Casuists do elude and bring into contempt the most wholesome regulations of the Church, and the most necessary provisions she hath made to stop the course of the most presumptuous crimes, such as are Blasphemies, by falsely affirming that they are abrogated by a contrary custom. *Thomas Sanchez*, in *Sum.* l. 2. c. 32. n. 44.

XXXIV.

That a Curé or Pastor of the Church is discharged from the obligation he stands in to endeavour the instruction of his people, when he cannot do it of himself by reason of his ignorance, and that he hath not the means to have it done by another, by reason of the small profits of his Cure. *Bauny Jes. Traët.* 10. De Presbyteris & Parochis, q. 32. p. 488.

XXXV.

That a man does not commit any sin, or is guilty of any irreverence towards God, when he presumes to address himself to him in his Devotions, having an actual inclination mortally to offend him. *Sanct. Opusc. Mor.* l. 7 c. 2 du. 9.

XXXVI.

That a Priest who should every day say the office proper to Easter, without any reason for so doing, should be guilty only of a venial sin, and that if he had any reason to do so, he should not sin at all. *Caramuel, Theol. Fundam.* p. 520.

XXXVII.

That he who hath a will to commit all the venial sins that are, doth not sin mortally. *Granados, Diana, Mucha*, cited by *Escobar, Theol. Mor.* l. 3. p. 83.

XXXVIII.

That it is a scruple very much to be blamed for a man to say in his Confession, that he hath committed a fault, being

satisfied in himself that he did ill. *Bauny, tr. 4. de Pœnit. q. 15. p. 138.*

XXXIX.

That it is no injury done to the paternal power a man hath over his children, for another to perswade his daughter to run away with him, in order to a clandestine marriage, against her Fathers consent. *Bauny, Theol. Moral. tr. 12. de impedimento raptus, p. 721.*

XL.

That it is probable by Authority, and certain in reason, that a husband may without any sin kill his wife surprised in Adultery, and a Father his daughter; And that the Laws of the Church, which condemn that action, oblige only Ecclesiasticks [*who cannot have wives or daughters*] and not secular persons. *Caramuel, Theol. Fundam. p. 737.*

XLI.

That it is lawful for a man, in order to the preservation of his voice, to make himself an Eunuch, contrary to all civil and canonical Laws, which expressly forbid it. What good opinions these Casuists have one of another. *Caramuel, Theol. Fundam. p. 555, and 556.*

XLII.

That if an Infidel find any thing of probability in his own false Religion, he is not obliged to embrace the Christian Faith proposed to him, though he find himself more inclined to believe the latter, unless it be at the point of death, according to some, nay, he is not obliged even at the point of death according to others. *Thomas Sanchez, Sancius and Diana, cited by Escobar, Theol. Moral. p. 39.*

XLIII.

That there is no necessity, that, a man ready to dy, should, in order to the receiving of the remission of his sins of God, have a true desire to reform his life, if God should spare it him a while; and that he may obtain it by the absolution of the Priest, though he be in such a disposition as to matter of repentance, that if he were but confident he should live any longer, he would neither confess nor quit his sins at all. *Petrus Michael de San Roman, Jesuit, Expedit, & spiritualium Societ. Jesu l. 3. c. 7. p. 78.*

A LETTER,

Written by the REVEREND

Father in GOD,

JAMES BOONEN,

Arch-Bishop of Mæchlin.

To their Eminences the *Cardinals* of the
Inquisition at *Rome*, to whom the
Jesuits had appealed from his *Ordinances*.

Faithfully Translated out of the *Latine*
into *French*, and out of *French*
into *English*.

ARGUMENT.

Complaint being made to the Arch-Bishop of Mæchlin, of the remissness of certain Confessors, he causeth an Extract to be made of certain Articles or Propositions maintained and practised by some, which who would not renounce the practice of were not to be admitted to hear Confessions. The Jesuits not only dispute, but maintain them, whereupon they are denied approbation: they appeal to the Cardinals of the Inquisition at Rome, who write to the said Arch-bishop to approve them, which gave occasion of the ensuing
LETTER.

MAY IT PLEASE YOUR EMINENCES,

ON the 21. of *May*, came to my Hands the Letter which your sacred Congregation was pleased to write to me of the 18. of *April*, whereby you give me to understand, that, desirous to satisfie in some measure the Rector of the *Jesuits* Colledge at *Louvaine*, which is within this Diocese, you have thought fit to enjoyn me, not to deny such Priests of that Colledge as shall have been examined and approved, a permission to hear the confessions of secular persons; unless it were, that, meeting with any thing I should be troubled at in so doing, I did, within three Moneths, represent unto your sacred Congregation, the just causes that hindred me from granting that permission; in which case if I neglect to give you satisfaction, some other Bishop should be empowered to examine and approve them.

This your Eminences may well imagine must needs be no small affliction to me, nay, that I cannot but be much more troubled at it than I am well able to express; since that, being come to the extremities of old age, and upon the point of my departure hence, to go and give an account to the supream Judge, of my administration, I find, that, not only the World is already full of malice; but also that it degenerates daily more and more into wickedness, because charity waxeth cold. Desirous to find out some reason thereof, I have often both observed it my self, and have it from the information and judgment of several persons, whose integrity, zeal, experience, and learning I am well satisfied of, that the principal cause of this deplorable degeneration and disorder, proceeds from the over indulgence of many Confessors who are ready enough to open trap-doors to let Men into dissolution and Libertinism, taking for security for their so doing some new opinions of certain Divines, who, instead of measuring their proceedings by the practice of Evangelical Truths and the rules of good life, which have been left us by the holy Fathers, make it their main business to find out new excuses to confirm those, which sinners themselves are wont to alledge, to palliate their sins, and to cover with the cloak of *Probability*,

lity, the ignominy and shamefulness of their crimes. It is of such persons as these that the Prophet Ezechiel hath said in the Scripture. Wo unto those that sow cushions under the elbows of men, and lay pillows under their heads, that they might deceive them.

These pernicious extravagances are now come to that height, that there were requisite not a Letter, but whole Volumes, if a Man should make but a simple extract, out of some of their books and practices, of all those unheard of paradoxes, whereby they at this day elude the precepts of the Church, concerning the observation of Fasting, Festival days, and the recitation of the Canonical Hours; whereby they palliate Simonies, private Revenges, Lyes and Perjuries; whereby they enervate, and bring in a manner to nothing the obligation which lies upon Men to avoid the occasions of falling into sin; and in fine those paradoxes whereby they expose to an evident danger of nullity, the efficaciousness and power of the Sacraments. Now as it is in a manner natural to Men to approve those dissolute maxims which any way flatter their irregular apprehensions, so must it needs happen, that those, who are the Authors thereof, taking it for granted by the easie entertainment they meet with in the World, that they had done a very considerable service therein, cannot but presumptuously imagine in themselves, that they daily more and more enlarge the way to Heaven, by the means of their *Probability*, that is to say, take away the bounds and meers of that straight way which leads to life, planted by the hands of *Jesus Christ* himself, who is eternal and unchangeable truth, and remove them out of their places as far as they can by such inventions, as proceed from no other principle than themselves.

Having received several complaints against this erroneous and dangerous kind of Theologie, from those who have a certain zeal and tenderness for a more solid doctrine, and a more Christian discipline; and finding on the other side, the *Hereticks* who are our Neighbours, continually loading us with reproaches, that some Doctors of our Catholick Church do maintain things so extravagant in the business of *Morality*, as that Pagans themselves never betrayed any thing

thing that may come into comparison therewith; I made it my earnest business to make a collection of some of the most dissolute and most dangerous Articles, whereof I have hereunto annexed a Copy, taken partly out of their printed Books, and partly out of what hath been observed in the practice of some of them, whose demeanours I have had a very faithful account of. Having so done, I thought it not amiss to require the opinions and judgments thereof of the most knowing Men of my Diocese, as well secular as regular. Whereupon having seen and examined the whole, I resolved to prevent the further progress of this evil, by the application of the most gentle remedies I should have thought of; that is to say, by giving notice as well by my self as those who had managed the examination of the business, that those, who were admitted to hear Confessions, should beware how they fell into that dissolution of doctrine; and giving order withal that there should be a learned refutation set forth of some part of those Articles. But having found afterwards, that this kind of prevention was not sufficient, and that recourse must be had to more effectual remedies, I resolved not to grant to any, either Secular, or Regular Priest, the power of receiving Confessions, if he did not promise and swear before-hand not to put in practice any of all the said Articles.

Much about that time, it happened, that on the 23. day of *April*, 1652. several Religious men of the Society of *JESUS*, presenting themselves to be examined, I thought it no easie matter to meet with another so favourable an opportunity to execute the resolution I had taken. And thereupon I began with those, as well out of an imagination, that if they should willingly comply with, and observe that oath, the Religious men of other Orders would certainly make no difficulty thereat; as that I had certain proofs, that the Fathers of that Society, were of all others, the most addicted to invent and to practise those licentious doctrines. And this among many other examples clearly appeared to the Examiners whom I had appointed to make the examen, on the day before mentioned. For the *Jesuits*, having been, of set purpose, examined that day, concerning the dangerous Articles, they very obstinately maintained the best part
of

of them, and particularly this, which, I have from very good hands, as a certain Truth, hath been practis'd by the Religious of their Society, that is to say, that it is lawful to dismiss those with the sacramental Absolution that have not haply gone over half their confessions, when there happens to be a great concourse of Penitents, as it may very well happen upon great Festivals, or at a time of indulgence: which being tolerated, it would very often come to pass, that People would make but half and imperfect confessions, those Fathers drawing to their Churches a great multitude of Penitents. Another effect of this toleration would be, that the greatest sinners, out of the fear they might be in to declare the enormity of their crimes, would with no small satisfaction embrace this convenience of obtaining absolution, when they have haply confessed but one or two of their most pardonable defaults.

Upon these Considerations was it, that I deferr'd the granting of a permission to hear the Confessions of secular persons to seven of the Religious men of that Society, who in other things had discovered sufficient Learning and abilities, until such time as they should promise and swear that they would not proceed according to those Articles in the management of Men's Consciences. And whereas I well foresaw that they would not be perswaded to take any such Oath without the consent of their Superiours, I gave them a Copy of those Articles to be shewn them; which they promis'd me to do. But from that time to this, I never could have any account or answer, either from them or their Superiours, unless it be, that one of them, whom I think to be a Professor of *Louvain*, told me that their Society had caus'd to be Printed, in *France*, some of those very Articles; but that it did not any way concern the Inhabitants of *Flanders*. Whereupon I made him answer, that, it being not the custom to permit the impressions of Books made by those of their Society, without being before-hand approv'd by three of their Divines nam'd by their Provincial, it was no longer to be doubted that their whole Society maintain'd, as probable, what so many Divines besides the Author of the Book, had thought fit to be communicated to the publick.

All these things considered, I must confess I could never comprehend upon what these Fathers ground the imagination they are of, that I have done them any injury, by pressing them to the Oath before mentioned. Had they been but pleas'd to discover the pretended grievances which they thought so indigestible, I should have ordered the business to be diligently examin'd, and if there had been any thing of reason in their complaints, I should have thought it no difficulty to quit my former resolution. For it was far from my design to do ought that might prove prejudicial to them, all my aim being to prevent the destruction of that flock which was committed to my charge, and to rescue it from the inconveniences consequent to the licentiousness of some Confessors, which I saw growing daily more and more predominant, and, was justly afraid, proceeded for the most part from that Society.

And whereas I could not imagine they should fly to those shifts and evasions out of any other pretence, than for that there might be, among the censured Articles, some which they conceiv'd might be represented as less odious by a favourable construction thereof, or might happily be so far maintain'd by plausible arguments, as that they should seem not to deserve so severe a Censure, I thought fit (purposely to avoid being engag'd into a multiplicity of dispute without any hope of conviction) to put those Articles into the hands of the Theological Faculty of *Lovaine*, to the end they might there be maturely examined, that those only might be censur'd which should be found undeniably corrupt and condemnable, and that, if the said Faculty had met with either in the Books, or observed in the practice of Confessors any other opinions, containing a doctrine pernicious as was that of the Articles, they might be added thereto, as was accordingly done by the same, both on the 30. of *March*, and the 26. of *April*, 1613. when they judg'd that the XVII. Propositions ensuing were not to be tolerated in the practice, and that it was the duty of Superiors, to make provision by their Authority that they should not be taught, as may be seen by the Copy of the Decree of the said Faculty hereunto annexed.

To

To the end therefore that I might in all things obey the order of your Eminences directed to me, as far as lies in my power, and at the same time not omit any thing that my Episcopal Function may oblige me to, as to what concerns the weeding out of these pernicious Doctrines, I shall be ready to admit the Religious men of the Society aforesaid, to receive Confessions, when there shall not be wanting any of the qualifications requisite, provided always that, being legally authorized, they promise and swear, that they will never, in the practick, adhere to those XVII. Propositions at least, which I shall to morrow propose to the Ecclesiasticks and Regulars of my Diocese, to the end they may be abhorr'd by all, a proceeding I hope your Eminences will allow as justifiable.

There are yet two things, whereof I think it not amiss, upon this occasion, to give your Eminences some account. The former, is, that the *Regulars* do not observe the Decree of the Congregation, made concerning the affairs and requisitions of the Bishops and Regulars, dated the 15. of *June*, 1647. hereafter mentioned; wherein it is declared, That it is not lawful for Regulars to give absolution in cases reserved to the Ordinaries of the places, or that might be reserved to them for the future. And consequently, that they cannot exercise that power, if they have not obtained leave to that purpose of the Ordinary. Now though I took great care to have the said Decree communicated to all Superiours of the Regular Orders the 3. of *Octob.* 1647. yet hath there been with me but one single Religious man of the Order of *St. August.* to desire that power, which I accordingly granted him, because he was a prudent and pious Man. Others there are that pretend they have I know not what privileges, or communications of privileges; nay they disclaim the Decree, as null, because it was granted without their being heard thereto. Others there are, that affirm it only to be declarative, and consequently that it is of no force against their privileges, which, they say, cannot be made invalid, but by a Decree formally levell'd against them. Nay, there are some so temerarious, as presumptuously to affirm, that it is not in the power even of our holy Father
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the Pope himself, to revoke or abridge their Priviledges, as being such as have been granted them by way of reward for their merits.

The second thing I have to represent unto your Eminences, is, that there are several Regulars who receive Confessions within my Diocese, though they have not been approved either by my Predecessors or my self. Upon which account it was, that, not long since, I caus'd notice to be given to all the Regulars (as it appears by the Copy of the Mandate hereunto annexed) that they should come and present the Deed or Writing wherein are to be seen the Names, and the time of Approbation, which they had received either from me or my Predecessors. This hath been done by many; and so that it soon discovered the great number of those that have intruded into the Office of Confessors within my Diocese, without the said Approbation. But one thing happened which I cannot sufficiently admire, that is, that when the Mandate came to the knowledge of the Abbot of Saint *Angelo, Intermuncius* of his Holiness in the Low-Countries, he sent to me that I should revoke the said Mandate, though it did not comprehend any thing which had not been observed from all Antiquity, and that it had been established for a Rule in the Provincial Council of *Machlin*, and confirmed by Pope *Paul V.* in the title 5. c. 1. of the *Sacrament of Penance*, in the terms recited in the Article hereunto annexed. And all this, notwithstanding the express command of our most holy Father the Pope that it should be observed, as may be seen in his Brief of the 16. of *May*, 1648. concerning the cause of the Bishops of *Angelopolis*. By which Brief, it is enjoyned, that the Regulars, even of the Society of *Iesus*, approved in a Diocese by the Bishop thereof, to hear the Confessions of secular persons, shall not have power to receive the like Confessions in another Diocese without the approbation of the Bishop of the said Diocese, as I doubt not but is well known to your Eminences.

And thus much I conceiv'd it my duty to discover to your Sacred Congregation, in order to the good of Ecclesiastical discipline, having so great a confidence of your Piety,

Piety, Zeal, and Vigilance, as that you will vouchsafe to afford me some more effectual means and remedies, whereby I may be enabled to oppose those abuses which ought not to be neglected. In the mean time, having with all submission acknowledg'd the reverence I have for your Purple, I remain

Your Eminences most

humble Servant,

JAMES,

Arch-bishop of *M. ACHLIN.*

Brussels, July 17, 1654.

PRO.

PROPOSITIONS

*Ought not to be Tolerated in the
Practick, and should be con-
demned by the Authority
of Superiours.*

I.

A Confessor ought not to deferr or deny Absolution to a Penitent, that goes on in an habitual course of sinning against the Laws of God, Nature and the Church, though he discover not the least hope of future amendment, provided he only say that he is sorry for what is past and promise to reform himself.

II.

That it is sometimes lawful to absolve a person that is in a next occasion of sinning, such as, if he please, he may, but will not avoid, nay, though he seek it, and engage himself therein directly and of set purpose.

III.

To abuse a marry'd Woman is not Adultery if she and her husband consent thereto; and the rest, too too horrid to be translated.

IV.

It is lawful to dismiss those with the Sacramental Absolution, who had not said over half their Confessions, by reason of the great concourse of Penitents, as it may frequently happen, for instance, on great Festivals and days of Indulgence.

V.

That it is lawful as well in Judgment, as out of Judgment to swear with a mental Reservation, without any regard

gard had to the intention of him who obliges a man to sweat.

VI.

It is sometimes allowable, and that so as a man shall not be guilty of any mortal sin, to kill an adverse party, or to defame him, even by charging him with crimes he is no way guilty of.

VII.

It is lawful for an Ecclesiastick or a Religious man of any Order to kill a Detractor, who threatens to discover notorious crimes of him or his Religion, when there is no other way to prevent it, as it should seem there is not, if the Detractor be ready, publickly to charge therewith, and that before most grave men, either that religious man or his Religion, if he be not kill'd.

VIII.

The commandment of the Church to observe Festival days, is not obligatory upon pain of mortal sin; (the case of scandal only excepted) if there be nothing of contempt.

IX.

There are some who probably maintain, that if the child be not yet quick in the mothers womb, it is lawful to procure an abortion, to avoid either scandal or death. Whence it appears that we must not too easily condemn a wench that compasseth the death of the child within her, when the child is not yet quickned, out of a fear that being found big, she might be put to death, or come to discredit.

X.

It is lawful for a man to entreat a Conjuror to dissolve a charm laid before by another of the same profession, if he be willing and ready to do it.

XI.

Those who communicate at the Monasteries of the Mendicant Friars about Easter, satisfy the commandment of the Church concerning annual Communion, and are not oblig'd to communicate in their Parishes.

XII.

When a man hath in his Confession conceal'd some sine, out of a fear of bringing his life into any hazard, or out of some other considerations, he is not oblig'd to discover them in any Confession afterwards.

XIII.

It is not only Lawful to preserve, by a *murdering defence*, the things we are actually in possession of, but also those whereto we may make a certain claim, or have some interest in, and are in hopes to be possessors of hereafter. Which doctrine allow'd, it is lawful as well for an heir as a Legatee to defend himself in that manner, against him who unjustly raises encombrances to hinder his succession, or retard the execution of a Will. The same course is also allowable in him that hath a right to a Lecturer's place or a Prebendry, against another who unjustly disturbs his possession.

XIV.

To call God to witness to a light inconsiderable Lye, is not so great an irreverence, as that a man should or might be damn'd for it.

XV.

'Tis no mortal sin for a man to accept a challenge to maintain his honour, and to kill the challenger.

XVI.

A man is not oblig'd, upon pain of mortal sin, to restore what he hath stollen by trivial and inconsiderable thefts, what ever the total sum thereof may amount to.

XVII.

A person is capable of receiving Absolution how palpable soever his ignorance may be of the Mysteries of Faith, nay, though out of pure negligence, he knows nothing of the mystery of the most Blessed Trinity, or of the Incarnation of our Lord JESUS CHRIST.

ADVERTISEMENTS TO CONFESSORS.

C onfessors are hereby to take notice, that they are not invested with any such power as that of dispensing with the obligation which lies upon men to pay their debts, or to countenance the delay of the payment thereof; or exempting men from the obligation of restoring the honour they have taken away from their Neighbour, or making satisfaction for the injuries they have done him. They are accordingly to defer absolution, if the Penitents express not a readiness to satisfy, whether it be for their debts or the injuries they have done, those cases only excepted wherein the Laws permit it, whereof the Confessors only are the Interpreters.

They are further to be advertis'd, that, according to the prescription of the Council of *Trent*, they are not to meddle with reserv'd Cases, and consequently, that they are not to assume to themselves any power of Absolution therein, save only in extreme necessity.

THE
J U D G M E N T
OF THE
Theological Faculty
O F
L O V A I N E,

Consulted by the Arch-bishop of Mæchlin, to know, whether he ought not to enjoin the Confessors to forbear the practice of the precedent propositions, in the direction of mens Consciences.

THe sacred Theological Faculty of *Louvain* assembled in the Hall of the University, the 30. of *March*, and 26. of *April* 1653. hath judged and concluded, that the doctrine of these XVII. *Propositions* is not to be suffered in the Practick; and that the Superiours ought to employ their authority for the prevention thereof.

It is also the judgment of the same Faculty, that the two *advertisements* subsequent thereto are to be seriously recommended to the Confessors.

Signed below, by

THEODORUS LYLVOLTIVS,
Dean, in his own name and that of all
the other Doctors.

THE END.

T H E
S T A T I O N E R
T O T H E
R E A D E R.

I Had once resolv'd to close up the *ADDITIONALS* to the *MYSTERY* of *JESUITISME* with the solemn Censure passed by the Theological Faculty of Lovaine, upon several Propositions, as confining my self to what I found in the Cologne-Edition of the *PROVINCIAL LETTERS*. But the two following pieces coming so opportunely to hand, and being of so much concernment to all the transactions between the *JANSENISTS* and the *MOLINISTS*; it would have argued a neglect, if not an envy, of thy satisfaction to have slipped the present occasion I had to file them up. Besides, the *JESUITS*, for their vindication, intending to put out *THE APOLOGY FOR THE CASUISTS*, &c. in English, (to which these are written by way of Answer) they may prove an Antidote against the poyson, intended the unwary world in that Master-piece of the *SOCIETY*.

F A C T U M,
OR A
REMONSTRANCE
OF THE
Curez of P A R I S.

Against a Book Intituled,
*An Apology for the Casuists,
against the calumnies of
the Jansenists.*

Printed at Paris, 1657.

*As also against those that have been the Au-
thors, Printers, and Dispersers of it.*

THE cause we are engag'd in is that of Christian Morality. Our Adversaries are the Casuists, who corrupt it. The concernment we have therein is deriv'd from the tenderness we ought to have for their consciences who are committed to our charge. And the reason of our so earnest appearance against this late Libel, is, that the confidence of these Casuists growing every day more and more insupportable, insomuch that it seems arriv'd to such a height as makes it incapable of addition, we conceive our selves oblig'd to have recourse to the utmost remedies, and to put up our complaints to all the Tribunals where we imagine we ought to do it, so to prosecute without any intermission the censure and condemnation of those pernicious Maximes.

The

The better to satisfie the world of the justice of our pretensions, we need only give a naked representation of the whole difference as it lies between us, and an account of the carriage of these Casuists from the beginning of their enterprises to the publishing of this last Book of theirs, which is indeed the consummation of all. To the end, that men, having consider'd with what an excess of patience they have hitherto been tolerated in their pernicious designs against the Church, may thence perceive the necessity there is henceforward to proceed with the greatest rigour against them. But we think our selves concern'd in the first place to make appear wherein the venome of their mischievous doctrines doth principally consist, as a thing which the greatest part of the world does not sufficiently reflect upon.

That which is most highly pernicious in these new doctrines, is, that their main design is not only to corrupt good manners, but to introduce corruption into the very rule of Morality, which is a business of far greater consideration and consequence. For it is much a less dangerous and general inconvenience to introduce irregularity and dissolution, yet with a supposal of the vigour and existence of the Laws whereby they are forbidden, than to pervert those Laws and to justify those irregularities. The reason thereof is, that, as the nature of man is even from its first being perpetually inclin'd to evil, and that the only thing which prevents him from falling thereinto is ordinarily the fear he may be in of the Law, so it happens, that, when he hath once shaken off that bridle, he runs at random into all excesses of concupiscence; so that there is no difference between making *all vices lawful*, and *all men vicious*.

And thence it comes, that the Church hath never endeavoured any thing so much as an inviolable conservation of the rules of Morality, even in the midst of their disorders whom she could not prevent from a violation thereof. So that when time hath produced Christians of evil lives, it is to be observed at the same time that there were holy Laws that condemned them and were purposely made for their reduction. Nor indeed was it ever known before the starting of these Casuists, that any one, acknowledging himself to be of the Church, did publickly endeavour to destroy the purity of her rules.

This, it seems, was an attempt reserved for these last times, which the Clergy of France calls *the dregs and dregs of the last days*, wherein these new Divines instead of making the lives of men consonant to the precepts of Jesus Christ, make it their business to level the precepts and rules of Jesus Christ to the concerns, passions and pleasures of men. It is by this horrid overturning of things, that some, who go by the names of *Doctors* and *Divines*, have introduced, instead of true Morality, which ought to have no other principle than divine Authority, nor other end than that of charity, a Morality that's purely humane, such as proceeds from no other principle than that of reason; nor hath other end than concupiscence and the passions most irregular in nature. And this is no more than what they declare themselves with an incredible presumption, as may be seen by these few maxims, which are most ordinary among them. *An action, say they, is probable, and may be done with a safe conscience, if it be grounded on a rational reason, ratione rationabili, or upon the authority of some grave Authors, nay, of one alone, or if it be directed to an allowable object.* Now what they mean by an allowable object may be seen by the examples they give of it. *It is lawful, say they, for us to kill him that hath done us any injury, provided it proceed from a motive of gaining esteem among men, ad captandam hominum æstimationem. A man may go to the place appointed with a design to fight a duel, provided he do it to avoid the aspersion of a hen-hearted fellow, and to gain the reputation of a man of metal, vir & non gallina. A man may give money for a Benefice, provided it be done out of no other reflection than that of the temporal advantages accruing thereby, and not out of any thoughts of making a comparison between a temporal and spiritual thing. A woman may dress her self gorgeously, what inconvenience soever may happen thereby, provided she do it merely out of the natural inclination she hath to be vain, ob naturalem fastus inclinationem. A man may eat and drink as much as he please, so it be done purely out of vanity, and without prejudice to his health, because the natural appetite may endeavour its enjoyments in those actions which are proper thereto; Licite potest appetitus naturalis suis actibus frui.*

From

From these few words may a man give a great guess at the designs of these Casuists, and how that, while they destroy the rules of piety, they introduce, instead of the precepts of the Scripture, which oblige us to do all things with an humble compliance to the will of God, a brutal permission to make all our actions absolutely referrible to our selves. That is to say, whereas Jesus Christ came to mortifie in us the concupiscences of the old man, and to settle the empire of charity in the new man; these, on the contrary, are come to revive the concupiscences, and to smother the love of God, from which they give men a liberal dispensation, and declare it to be sufficient if *they hate him not.*

This, this is that carnal kind of Morality which they have furnished the world with, such as hath its dependance only on the arm of flesh, as the Scripture speaks, and whereof they assign no other ground than the authority of *Sanchez, Molina, Escobar, Azor, Sotus, &c.* who it seems think it rational; whence they conclude, that it may be followed with the greatest safety of conscience, and without running the least hazard of damnation.

It is certainly a thing deserves our greatest astonishment to see the presumption of some men come to this height. But this is done insensibly, and by degrees that to most are imperceptible; in this manner.

These accommodating or complying opinions were not at their first start guilty of the excess they are at the present, but seeming not so horrid, and being advanced only as things doubtful and problematical, they immediately gained some strength by the number of their maintainers, whose maxims are of this quality, that they daily tend more and more to dissolution and libertinisme. So that there being a considerable body of Casuists that stilly maintained them, the Ministers of the Church somewhat backward to engage against that great number, and hoping withal that mildness and reason might reduce those wandering persons into their right way again, have suffered these disorders with a patience, which the event hath discovered to be not only ineffectual, as to what was expected might be the issue of it, but also prejudicial. For they, assuming thence a liberty

to write, have in short time spent their venome into so many volumes, that the Church does at this day groan under the monstrous burthen thereof. The licentiousness of their opinions, which must be proportionable to the multitude of their Books, is such as does not only hurry them into pernicious Tenents, but gives them withal a confidence to propose them to the world. Thus the maxims which they had at first only scattered abroad as simple *sensiments*, were, not long after, advanced into the predicament of *probability*; thence into the number of such as might be followed with all *safety and serenity of conscience*; nay, at last, declared to be as *safe* as the contrary opinions, and this with such a palpable discovery of extravagance, that the Ecclesiastical powers conceiving a just indignation thereat have passed several censures on those doctrines. The general assembly of the Church of *France* censured them in the year 1642. in the book of *F. Bauny* which is in a manner a perfect collection thereof: for books of that nature are but perpetually reiterated copies of the same thing, that were extant before. The Colledge of *Sortonne* passed the same condemnation on them: The Theological Faculty of *Lozaine* did the like; and the late Arch-bishop of *Paris* passed several censures upon them. Insomuch that there was some ground to hope, that so many authorities joyned together might retard the further progress of so growing an inconvenience; but the Casuists it seems thought not all these checks worthy their notice. *F. Hereau* read, in the Colledge of *Clermont*, such strange Lectures in order to the permission of *Homicide*; and the Fathers *Flahaut*, and *Le Court* did at *Caen* broach such horrid Tenents to authorize duels, that the Univerſity of *Paris* conceived it self thereupon obliged to make a representation thereof to the Parliament to have some course taken therein, which occasioned those tedious proceedings that are known to all the world. *F. Hereau* being upon that charge by order of the Council, confined to the *Jesuits* Colledge as a Prisoner, it abated somewhat of the earnestness of the *Casuists*; but in the meantime were they preparing new matters, to be spawn'd into the world in a more favourable conjuncture of time. Accordingly, it was not long ere came abroad the works of *Escobar*,

F. A.

F. *Amicus*, *Mascaregnas*, *Caramuel*, and diverse others, so fraught with the opinions that had been already condemned, nay, with some new ones more horrid than any before; that we, who, by reason of the over-sight and familiarity which we have with Mens consciences, must needs take notice of the mischiefs occasioned by those irregularities, thought our selves obliged to oppose the same all that lay in our power. Upon these grounds was it, that we addressed our selves these last Years to the Assembly of the Clergy then sitting, to demand the condemnation of the principal propositions of these late Authors, whereof we gave them a faithful extract.

Then was it, that the earnestness of those who would undertake the maintaining of them, apparently broke out. They left no course unattempted, omitted nothing of solicitation to prevent the Censure, or at least to delay it for some time, out of a fond hope, that if they could but shift it off to the rising of the Assembly, there would not be time to take it into consideration. Their design, in some part, proved effectual; but notwithstanding all their artifices, and the great affairs the Assembly had to dispatch near its closure, nay, though we had not of our side but the bare truth (a thing not very powerful at this day) yet by the providence of God things were so ordered that, contrary to all their endeavours, the Assembly resolved not to separate till it had given sufficient discoveries of its indignation against those dissolutions, and its earnest desires to pass a solemn condemnation upon them, if they had had time to do it.

To make this the more evident to all the World, a Circular Letter was written to all the Bishops of the Kingdom, and the Book of *St. Charles Borromeaus*, Printed the last Year by their order, sent with the said Letter, wherein, the more to oppose those mischievous maxims, they begin with that of *Probability*, which is the foundation of all. Their words are these: *It is a long time, that it hath been the grief of our spirits, to see our Diocesses, as to these matters, not only in the same condition with the Province of S. Charles, but in a much more deplorable. For if our Confessors have a greater talent of learning and abilities than those of*
his

this time, the danger is so much the greater of their embracing and following certain modern opinions, which have made such a strange alteration in Christian Morality, and the maxims of the Gospel, that the most implicit ignorance is to be preferred far before such a knowledge; as such as teaches men to be sceptiques in all things, and to find out ways, not to exterminate the corrupt maxims of men, but to justify them therein, and to instruct them how they may with safety of conscience put them in practice.

Then they come to those conveniences and accommodations that are established upon the principle of Probability. For, say they, whereas Jesus Christ hath left us his precepts and example, to the end that those who believe in him, might obey him, and regulate their lives according thereto, the design of these Authors, on the contrary, seems to endeavour a compliance between the precepts of Jesus Christ, and the interests, pleasures, and passions of men; so ingenious are they in soothing their avarice and ambition, by the encouragements they give them to be revenged of their enemies, to lend out money upon excessive interest, to get into Ecclesiastical dignities by ways never so indirect, and to preserve the imaginary honour which is derived from the world by base and bloody courses. And after they had made some scornful reflections on the Casuists method of the right direction of the intention, they earnestly condemn their abuse of the Sacraments.

And lastly, that the Church might know, that what they had done was but little in comparison of what they would have done, had it been in their power, they conclude thus. Several Curés of the City of Paris, and of other the chiefest Cities of the Kingdom, have, by the complaint they have made to us of these disorders with the permission of the Reverend their Prelates, and their earnest intreaties that some remedy might be thought on, brightened our zeal, and much added to our astonishment and regret. Had their addresses come sooner to our Assembly than they did, we should, with all possible exactness and diligence, have examined all the new propositions of the Casuists whereof they gave us the extracts, and passed a solemn sentence upon them, such as might have hindered the further progress of that contagion of mens consciences. But having not the leisure to take the business into examination, with the diligence

ligence and exactness which the importance thereof might justly require, we find, that, for the present, we could not bethink us of a better remedy for so deplorable a disorder, than to give order for the printing of the instructions laid down by Saint Charles Borromæus, Cardinal and Arch bishop of Milan, at the charge of the Clergy, as being such as whence these Confessors may learn how they ought to behave themselves in the administration of the Sacrament of penance, and to send them to all the Reverend the Bishops of the Kingdom.

There being nothing so remarkable from this procedure of our Lords the Bishops, as that what they said proceeded absolutely from the force and conviction of truth which they conceived obliged them to express themselves in that manner, we presumed, that the Authors of those novelties would have been more reserved for the future, and that, having considered that all the Curez of the principal Cities of *France*, and the Prelates, were unanimously resolved upon the condemnation of their doctrine, they would at length have sate still, and thought it no small happiness that they had avoided the censure they had so much deserved, that is, such as must needs have made a noise in the World proportionable to the extravagances they had committed against the Church.

This posture were things in ; and, for our parts, our thoughts were wholly taken up with a peaceable instruction of our People according to pious and Christian maxims, without any fear of disturbance, when there comes upon the stage this new Book, we have now to deal with, which being an APOLOGY for all the CASUISTS, does alone contain full as much as the rest do put together, and revives all the condemned propositions, and that with an imprudence and scandal so much the more deserving a severe censure, that it dares appear after so many condemned censures, and so much the more to be punish'd for that it is apparent, by the miscarriage of the remedies already used, what necessity there is to find out such as may prove more effectual, to put at last a final period to so dangerous and so insupportable a mischief.

We come now to the particular reasons we have to prosecute the condemnation of this Libel. They are indeed many

many and those very considerable, whereof the first is the extraordinary confidence wherewith the Authors of that Book maintain the most abominable propositions of the Casuists. Things are now carried on simply without any palliation. The old way of vindication, which was, that such and such propositions were impos'd upon them, is now thought shifting and evasive. No, they deal plainly as may be, they acknowledge and maintain them at the same time as such as may be followed with a safe conscience, nay such as are *as safe*, say they, *as the contrary opinions*. 'Tis very true, says the Apology in a hundred several places, *that the Casuists hold these maxims, but it is as true withall that they have much reason to hold them*. Nay, sometimes the Author is so free-hearted as to acknowledge somewhat more than they are reproached with. 'Tis granted, says he, *that we do maintain the propositions so much found fault with, and yet the Casuists stick not to go beyond that too*. So that now all the difference as to matter of fact is taken away; he grants all, he acknowledges, that, according to their doctrine, *there is no usury in Contrabands*, though the most guilty of extortion, through the ways he lays down whereby to avoid it, pag. 101, 107, 108, &c. *That such as trade in Benefices are not chargeable with Simony, what bargain soever they may drive, if there be a right direction of the intention*; if a Man will trust to what he says, pag. 62. Blasphemies, perjuries, impurities, in a word, *all breaches of the Decalogue are no sins at all when they are committed by any man out of ignorance, surprise, or passion*, pag. 26, 28. *It is lawful for servants to rob their Masters to make their wages proportionable to their services*, according to Father Bauny, maintain'd by the Author of the Apology, pag. 81. *Women may take their Husbands money unknown to them to game withall*, pag. 152. *Judges shall not be obliged to make restitution of what they may receive for giving an unjust judgment*, pag. 123. *A man shall not be obliged to quit those occasions and propositions wherein he runs the hazard of damnation, if he cannot do it with ease and convenience*, pag. 49. *A man does deservedly receive absolution, and may be a worthy communicant, though he be not otherwise troubled for his sins than out of a reflection on the temporal inconveniences occasions*.

casioned thereby, pag. 162, 163. *A man may without any blame calumniate those who speak ill of him, by imposing such crimes upon them as he knows they are innocent of,* pag. 127, 128, 129. In a word, any thing shall be lawful, the Law of God shall signifie nothing, and only *natural reason* shall be our light and guide in all our actions, nay, shall enable us, to discern when it is lawful for a private man to kill his neighbour; which certainly is a thing so pernicious as defies all parallel; and whereof the consequences must be dreadful. Let it be made apparent to me, says he, pag. 87. &c. *That we ought not to be guided by the dictates of natural reason, to discern when it is lawful for a man to kill his Neighbour.*

And to confirm this proposition; Since that Monarchs consult **ONLY NATURAL REASON** to punish Malefactors, in like manner we need no other director than **THE SAME NATURAL REASON** to judge whether a private person may kill another that injures him, not only in things that concern his life, but also his reputation or estate. And to answer what may be press'd on the contrary, viz. that it is forbidden by the Law of God, he says in the name and behalf of all the Casuists, *We believe that we have ground enough to exempt from the penalty of that commandment of God, those who kill others for the preservation of their honour, reputation, and estates.*

If this maxime be well consider'd, namely, *That it is the proper faculty of Natural Reason to discern when it is lawful or unlawful for a man to kill his neighbour,* and a man add thereto the execrable maxims of some most grave Doctors, who, by their natural reason, have concluded it lawful, upon certain occasions, to commit strange parricides against even the most sacred persons, it might well be judg'd, that, all this done, if we should be silent, we were unworthy the Ministry we profess; that we were the destroyers, and not the Pastors of the flocks committed to our charge, and that God might justly punish us for so criminal a silence. We therefore discharge our duty, by acquainting both the people and Judges of these abominations; and we hope that both people and Judges will do theirs, the former in avoiding them, the latter in punishing them according to the quality and importance of what shall be done.

But

But what is yet a further motive of our earnest appearance in this manner, is, that we are not to consider these propositions as taken out of a Book that is anonymous and without authority, but as extracted out of one maintain'd and countenanced by a very considerable body. We speak it not without regret. For though we have from the beginning known well enough who the first Authors of these disorders were, yet have we thought fit to forbear the discovery of them, nor indeed should we yet do it, did they not betray themselves, as it were out of a set purpose to be known to all the world. But since they are so desirous it should be known, it were to no purpose for us to conceal it any longer; since it is among them that this Libel hath been expos'd to sale, that no other place than the Colledge of *Clermont* would serve as a Shop to put off that scandalous piece; that such as have brought in their money have carryed away as many APOLOGIES FOR THE CASUISTS as the sums amounted to; that the Fathers of that Colledge have dispersed them among their friends in *Paris* and the Provinces; that F. *Brisacier*, Rector of their Colledge at *Rouen*, hath with his own hands presented of them to some persons of quality in that City; that he caused it to be read in the Refectory, while all were at Table, as a piece of edification and piety; that he desired the permission to reprint it of one of the principal Magistrates; that the Jesuits of *Paris* have been very earnest with two Doctors of *Sorbonne* for their approbation of it; to be short, since they are resolved to pluck off the visard, and are willing so many ways to discover themselves, it is high time we should bestir our selves; and that since the *Jesuits* publicly declare themselves the Patrons of the APOLOGY FOR THE CASUISTS, the Curez declare that they do publicly charge them therewith. 'Tis fit all the world knew, that, as the Colledge of *Clermont* is the exchange where these pernicious maxims are to be bought and sold, so is it in our parishes that the Christian maxims opposite thereto are publicly taught, that so it may not happen, that the simple and unwary, hearing these errors so stilly maintained by so celebrated a society, and not finding any opposing them, might take them for truths, and

and be insensibly ensnared thereby, and that the judgment of God should fall upon both people and Pastors according to the doctrine of the Prophets, who declare, against these new opinions, that they shall both come to ruine, the former, for want of having received necessary instructions, and the latter, for their neglect in giving them.

There is therefore an inevitable necessity lies upon us to speak in this conjuncture: but what makes the obligation yet more pressing, is, the injurious manner whereby the Authors of the *Apology* fall so bitterly on our Ministry. For that book, to speak properly, is no more than a scandalous Libel against the Curez of *Paris* and the Provinces who have opposed their disorders. It is a strange thing to see how they speak of the Extracts, which we presented to the Clergy, of their most dangerous propositions, and to consider withal the miracle of their confidence to treat us, upon no other account, as they do, *pag. 2. and 176.* with the terms of *ignorant, factious, heretical, wolves and false Teachers. It is a thing which the Society of the Jesuits cannot but resent* (say they p. 176.) *to see that informations are put up against them by a sort of Ignorants, who deserve not to be numbred among the dogs that wait on the flock of the Church, whom yet some take for true Pastors, nay, the yare followed by the sheep that submit to the conduct of those wolves.*

Now this is the consummation of insolence whereto the *Jesuits* have raised the *Casuists*. They thought it not enough to abuse the patience and moderation of the Ministers of the Church, to introduce their impious opinions, but are now come to that height, that they will needs force out of the Ministry of the Church those who refuse their consent thereto.

This seditious and schismatical attempt, which aims at the raising of a spirit of division between the people and their lawful Pastors, by inciting them to shun their Teachers as false Prophets and wolves, for no other reason than that they stand in the gap against a carnal and impure morality, is of such importance in the Church, that we could not be any longer serviceable in our Functions if this insolence were not repressed. For it were as much as to expect we should renounce our character, and forsake our Churches,

if, there being so many Christian Tribunals established for the maintenance of evangelical rules, it were not lawful for us, without fear of being defamed as *wolves* and *false prophets*, to tell those whom we are obliged to instruct, that it is out of all question a crime for a man to traduce his neighbour; that it is much more safe in conscience for a man that hath received a blow on the one cheek, to turn the other to the smiter, than to kill him, though he endeavour to run away for it; that to fight a duel is an inevitable crime; and that it is a horrid falshood to say, *that it is the part of humane reason to discern when it is lawful or unlawful for a man to kill his neighbour*. If we have not the freedom to speak after this manner, but there must immediately come abroad Books publickly maintained by the whole body of the *Jesuits*, representing us as factious spirits, ignorants and false Prophets, it is impossible we should be faithful in the administration of our functions, and the government of the flocks committed to our charge.

There is no place, though not civilized out of its original infidelity and barbarism, where it may not be lawful to affirm calumny to be a crime, and that it is not lawful for a man to kill his neighbour purely to vindicate his honour. No, there are no places but those where Jesuits are, in which a man dares not say so much. We must either permit Homicides, Calumnies, and the profanation of the Sacraments, or stand exposed to the sad effects of their vengeance. We are appointed by God to be the messengers of his commandments to his people, and we must not presume to obey him without falling under the fury of these carnal Casuists. What a strange posture are we at this day reduced to? Wo unto us, says the Scripture, if we do not preach the Gospel; and wo unto us, say these men, if we do preach it. We are on the one side to fear the indignation of God, on the other we are threatened by the insolencies of men, and so we are reduced to a necessity of either degenerating into false Prophets and wolves, or being torn to pieces as such by thirty thousand tongues that can afford us no other character.

This is the ground of our complaints. This was it that obliged us to demand justice for our selves and Christian Morality, in whose cause we must needs be concerned. This also
hath

hath rekindled our zeal to maintain the purity of manners proportionably to the attempts of those that would defile it. Morality, the more powerfully it is opposed, becomes the more endeared to us, to which it adds some thing that we are alone to defend it. And therefore out of the satisfaction it is to us, that God is pleased to make our weakness contributory thereto, we presume to say with the man after his own heart, *Lord it is time for thee to arise, they have destroyed thy law; but it raiseth in us a greater affection to thy precepts, and an aversion for all the ways of iniquity.*

It is in the mean time a very deplorable case that we should be thus worried and persecuted by those from whom we ought rather to have expected relief; so that we are to engage with the passions of men, not only attended with all the impetuosity that is natural thereto, but also puffed up and maintained by the approbation and interest of so vast a body of Religious men; and that instead of any advantage we might make of their instructions in order to the reformation of popular extravagances, we are forced to make the best we can of that small remainder of pious sentiments there may be in the people, to work in them a horror for the irregularities of those Religious men.

And this posture are our affairs in at the present; but we hope God will incline the hearts of those, in whose power it is to do us justice, to take our cause into their consideration, and that they will be the more earnest to endeavour our vindication, by how much they are otherwise likely to be made complices of these corruptions. In this number are comprehended the Pope, the Bishops, and the Parliament, by that extravagant insinuation wherein the Authors of the Libel would have it believed as a thing most certain, *that the Bulls of the Popes against the five Propositions are a general approbation of the doctrine of the Casuists*; than which there cannot be any thing more injurious to those Bulls, nor more impertinent in it self, since there is not the least analogy between those two things. All that is common between those five Propositions and those of the Casuists, is, that they are all equally heretical. For, as there are Heresies in matters of Faith, so are there also Heresies in matter of Morality, according to the Fathers and Councils, and those such as are so

much the more dangerous, in that they are made compliant with the passions of men and that unhappy leaven of concupiscence, which the greatest Saints are not exempted from. We are therefore to be in some measure confident that those, who have expressed so much zeal against the condemned Propositions, will discover no less upon this occasion, since that the welfare of the Church, which it may have been then their principal design to promote, is now so much the more concerned, insomuch that whereas the Heresie of the five Propositions is understood only by Divines, and that no body presumes to maintain them, it happens here, on the contrary, that the heresies of the *Casuits* fill within the understanding of all the world, and are publickly maintained by the *JESUITS*.

**THE ANSWER
OF THE
Curez of PARIS,**

Maintaining the **FACTUM** Presented by
them to the Reverend Vicars General,
to demand the Censure of

THE APOLOGY FOR THE CASUISTS;

Against a piece Intituled,

A REFUTATION of the Calumnies lately
publish'd by the Authors of the **FACTUM**,
under the name of the Reverend the Curez
of PARIS, &c.

After the solemn Indictment we have brought in with so much justice and reason before the Ecclesiastical Tribunal, against the *Apology for the Casuists*, whereof we have discovered the most pernicious maxims and the strange extravagances which had fill'd with horror those whom God had

had inspired with any thing of love for his Truths, there was some ground to hope, that those, who, out of an immoderate desire to maintain even the most dissolute of their Authors (whereof that Book gives the World a faithful Catalogue) were engag'd in the defence of it, would by their humility and silence, have repaired the injury which they had done all just and indifferent persons by their temerity and blindness.

And we find to our regret that nothing is able to abate their presumption. Instead of sitting still, or not opening their mouths, unless it were to disclaim errors so unmain-
tainable, and so palpably opposite to the purity of the Gospel, they have newly put forth a piece, wherein they maintain all those errors, and fall into the greatest virulence that may be against the **FACTUM** we had made, to lay open the corruption of their doctrines.

This is it that obliges us to reassume new courage, and to rise up against that excessive confidence of theirs, so to take away the reproach which must otherwise be put on our age, that the enemies of Christian morality had been more earnest in their attempts against it, than the Pastors of the Church in the maintenance of it; and that it happened not, that, while the People rely upon our vigilance, we our selves should fall into that sloathful indifference, which the Scripture does so severely condemn in the Pastors.

The writing newly publish'd against our *Factum* is a meer stratagem of the *Jesuits* who are nam'd therein, and who, that they might with the greater liberty exercise their detraction upon the piece, without any apparent injury to our persons, say, that they do not look on it as a thing whereof we are really the Authors, but as a piece imposed upon us.

And though it had been made by us, examin'd and corrected by eight persons of our Body appointed to that purpose, approved in the general Assembly of our Company, printed in our names, presented by us juridically to the Reverend the Vicars general, dispers'd by us through our Parishes, and own'd and acknowledg'd by all the ways that could be. as it appears by the orders of our Assembly of *Jan. 7. February 4. and April 1. 1658.* yet it is nothing

with them to affirm, that we never had any hand in it, and upon that ridiculous supposition they treat the Authors of the *Faſum* with the moſt injurious terms that truth could be affronted by, and at the ſame time give us the moſt inſinuating commendations that ſimplicity could be ſurpriſed by.

So that all that is new, is, that their language, as to us, is different from what it was. In the *Apologie for the Caſuiſts* we were *false Prophets*; here we are *true and worthy Paſtors*. In the *Apologie*, they hated us as *venenous wolves*; here they love us as *persons venerable for their vertue and piety*. In the *Apologie* they treated us as *Ignorants*; here we are a ſort of *persons illuminated and full of light*. In the *Apologie*, they treated us as *Hereticks and Schiſmaticks*; here they have a *reverence not only for our character, but alſo for our persons*. But in both the one and the other there is this one thing common, that they maintain that corrupt Morality as the true Morality of the Church. Which kind of procedure diſcovering nothing ſo much as that it is their principal deſign to introduce their own pernicious doctrine, they accordingly, to effect it, indifferently ſaſten on thoſe courſes which they imagine might contribute moſt thereto; ſo that it matters not much whether they ſay of us that we are *wolves* or *lawful Paſtors*, ſince they do it as they think it more or leſs advantageous for the authorization and maintenance of their Errours. So that the change of their ſtile is no effect of the converſion of their hearts, but a piece of Legerdemain common in their politicks, whereby they put on ſo many different ſhapes, yet ſtill continue the ſame perſons, that is to ſay, conſtant enemies to the truth and thoſe that maintain it.

For there is nothing ſo certain, as that they are not really changed in reſpect of us, and that we are not the perſons they commend, but that on the contrary we are thoſe whom they wreak their malice upon, ſince that they commend only thoſe Curez who had not any hand in the *Faſum*, which can have no relation to us who were all as deeply as may be concern'd in it, and that they openly betray their indignation againſt the Authors and Approvers of it, which we cannot be inſenſible of. And thus all the evil they ſeem
loth

loth to speak of us as Curez, they say of us as Authors of the **FACTUM**, and they do not speak advantageously of us in any sense, but to have the greater opportunity to load us with injuries and reproaches in another.

This is a pitiful kind of artifice, and a way to be injurious that is more base and more picquant than if it were free and open. And yet so irreclaimable is their presumption, that they make their advantages of it not only against us, but also against those whom God hath rais'd into the most eminent dignities of the Church; for they have no better treatment for the *Circular Letter*, directed by our Lords the Prelates of the Assembly of the Clergy, to all the Bishops of *France*, to preserve their Dioceses from the corruption of these *Casuits*. They say of that Letter, *pag. 7.* that it is a *surreptitious piece without their approbation, without Order and without Authority*, though it were really publish'd by the Order of the Prelates of the Assembly, dress'd up by themselves, approved by them, printed at their command, by *Vitré* Printer to the Clergy of *France*, with the Instructions of Saint *Charles*, and an extract of the verbal Process of the first of *February*, 1657. wherein those Prelates condemn'd the dissolutions of the *Casuits*, and make it a matter of very earnest complaint, *that these times are so fertile in the production of maxims so pernicious, and so contrary to those of the Gospel, and such as are likely to prove the bane and destruction of Christian Morality.*

But what? the Letter mentioned approves not the doctrine of the *Casuits*; 'tis enough to give the *Jesuits* occasion to treat it as a thing forg'd and supposititious, how authentick soever it may be, and how venerable soever their dignity may be by whom it was sent. Who so blind as not to see in this carriage of theirs, that, whatever it may cost them, they would be exempted from the corrections and superintendency of the Ecclesiastical Ministry, and that they do not acknowledge it but in what makes for their advantage, as if the Ministers were in the place of God when they are favourable to them, and are put out of that place when they oppose their extravagances? This is an ordinary degree of presumption in them. Because they find themselves grown so powerful in the World, as to desie those

just chastisements, which would inevitably fall on any other besides them, should he be guilty of far lesser faults. Thence do they take the liberty of not receiving any thing from the Church but what they please themselves. For what else can be their meaning when they say; 'We have a respect for our Lords the Prelates, and whatsoever comes from them, but for the *Circular Letter* sent by their order and under their names to all the Prelates of *France* against our *Casuists*, we honour it not, but on the contrary reject it as a piece that is forged, and hath neither their consent nor authority. And in like manner, we have a veneration for the Reverend the Curez of *Paris*, but for the *Faſtum* printed under their name, which they have presented to the Reverend the Vicars General, we declare it to be a scandalous writing, and that the Authors of them are Men of seditious principles, Hereticks and Schismatics. What should all this signifie, but that the World should take notice that they honour the Ministers of the Church when they disturb them not in their disorders; but that when they offer to do any such thing, they make them know by their contempt, by their calumnies, and by their out-rages, what it is to meddle with them?

Thus it shall be lawful for them to say any thing, and the Prelates and Pastors must not presume to contradict them, but they must withall be immediately treated as Hereticks and factious spirits, either in their persons or their works. They shall have the priviledge to sell in their Colledge, and to scatter into all our Parishes the execrable *Apologie for the Casuists*; and we must not presume to put out a writing that might in some measure be an Antidote against so mortal a poison.

They shall have put daggers and poyson into the hands of furious and vindicative Men, by declaring expressly *That it is in the power of private Persons as well as Sovereigns, to discern, only by the assistance of the light of reason, when it shall be lawful or unlawful for a man to kill his neighbour*; and it shall be an excess of presumption in us to put up our complaints to the Ecclesiastical Judges against these murdering maxims, and to represent by a *Faſtum* the monstrous effects of that bloody doctrine.

It shall be in their hands to invest all Men indifferently with all that power of life and death, which is the most illustrious prerogative of Sovereigns; and we must not be permitted to give our People notice, that it is a horrid and diabolical fallhood to say, that it is lawful for them to be their own carvers in matter of justice, especially when the lives of their adversaries come to be concerned, and that it is so far from truth, that one Man may, by his own private Authority, and the discernment of natural reason, kill another, that, on the contrary, it can never be done but by a divine Authority and light.

They shall have infamously exposed to sale all the dignities of the Church, and open a gap for all *Simonists* to thrust into the house of God, by an imaginary distinction of *motive and price*; and we dare not publish, that a Man cannot without crime enter into the Ministry of the Church, but by the right door which is *Jesus Christ*; and that those who maintain that Money given as a motive is another, do not make a true door whereat the lawful *Pastors* may enter, but a real breach fit only to let in *wolves*, not to feed, but to devour the *flock* he is so tender of.

They shall have freed Detractors from all crime, and declared it to be lawful (by the authority of *Dicafeillus* one of their fraternity, and above twenty eminent *Jesuits*) for a man to impose false crimes contrary to his own conscience, to bring those into disparagement who would ruine him.

They shall have permitted Judges to detain what they had received for doing an act of injustice; Women, to rob their Husbands; Servants, to purloin from their Masters; Mothers, to wish their daughters death when they are not in a condition to dispose of them in marriage; the Rich, not to give any thing out of their Superfluity; the Voluptuous, to eat and drink as much as they please, upon no other account than that of voluptuousness, and to pursue the enjoyments of the senses as things indifferent; Those who are ensnared in the next occasions of falling into the most damnable sins, to continue therein when it may be any inconvenience to them to quit them; those who are grown old in an habitual course of vicious living, to approach the Sacraments, though they come with so weak a resolution of amendment of life, that they are confident it will

not be longer they fall into the same crimes again, and without other remorse for what was passed, than what the temporal inconveniences occasioned thereby might have raised in them.

Lastly, they shall have permitted Christians to do what Pagans, Jews, Mahometans and Barbarians would have had in execration, and shall have filled the Church with the most palpable darkness that ever came out of the bottomless Pit; and we shall not, to dispel it, shed forth the least ray of evangelical light, but the whole Society takes alarm, and declares that they can be no other than Men of seditious principles and Hereticks, who speak in that manner against their Morality; that their doctrine, *being the true doctrine of Faith, they are obliged in conscience, how willing so ever they may be to suffer and comply with the Cross, to speak against those factious spirits and Schismatics that quarrelled theret; that so saying they speak not against us, for we are persons of more Piety than to be Authors of a Piece that should any way oppose them, and that if it be otherwise we only are chargeable with the disturbance of the peace and tranquillity of the Church by troubling them in the free publication of their doctrines.* Thus do they endeavour craftily to inveigh against us as the enemies of publick tranquillity. *Who could have believed, say they, that the Reverend the Curres, who upon the account of their ministerial functions are the mediators of peace between the Seculars, should be the Authors of a writing that might raise a spirit of schism and division between them and Religious men? And immediately after, Is the spirit of God and Christian piety now so degenerated, as to engage the disciples of the Lamb to be ravenous among themselves as if they were so many wolves? And thus do they make a great deal of noise in discourses, to shew, that they are desirous of peace, and that we are the only disturbers thereof.*

What an uncontrollable thing is insolence when backed by impunity! And what a strange progress will temerity make in a small time, when it meets with nothing that can give its violence any check! These *Casuits*, after they had disturbed the peace of the Church by their horrid doctrines which tend to the destruction of the precepts of *Jesus Christ*,

Christ, as our Lords the Bishops lay to their charge, have no other shift now than to accuse those who endeavour to re-establish the doctrine of Jesus Christ, as disturbers of the Church's peace. After they had put things into disorder of all sides by the publication of their detestable Morality, they treat as breakers of the publick peace, those whose consciences will not suffer them to comply with their designs, and who cannot endure that these *Pharisees of the new Law*, as they have called themselves, should establish their humane Traditions upon the ruines of the divine.

But they shall make no advantage of this artifice. We have made a sufficient discovery of our love to peace by our so long silence. We spoke not till such time as that it would have been a crime in us to be any longer silent. They have abused that peace, to introduce their damnable opinions, and they would now endeavour the continuance of it, to give them further footing. But the true children of the Church know well enough how to distinguish between that true peace which our Saviour only can give, and which the World is unacquainted with, and the deceitful peace which the World may give, but which withall is hateful to the Saviour of the World. They know the true peace to be that which endeavours the settlement of *truth* in the *belief* of Men, and that the deceitful peace is that which aims at the propagation of *error* in the *credulity* of Men. They know there is such a consonancy between truth and the true peace, that they are inseparable; that there is no interposition raised between it and the eyes of God by the disputes which sometimes eclipse it from the eyes of Men, when the Providence of God thinks fit to engage Men into a vindication of his truths from unjust attempts; and that what were then a peace in the apprehensions of Men, would be no other than a war in the sight of God. They know further that these corrections are so far from being guilty of any breach of Charity, that it were no less to forbear them, for that it is the Character of a counterfeit Charity to suffer the wicked to pursue the enjoyments of their vices, whereas it is the property of true charity to disturb that woful tranquillity, and consequently, that, instead of establishing the Charity that is derived from God by that apparent mildness,
it

it were, on the contrary, to destroy it by a criminal indulgence, as the holy Fathers teach us in those words, *Hac charitas destruit charitatem.*

This is also the meaning of what the Scripture teaches us, that Christ came into the World not only to bring *peace*, but also *a sword and division*, because all these things are necessary, every one in its proper time, for the advantage of Truth, which is the ultimate end of the faithful, whereas peace and war are only the means, and allowable proportionably to what they contribute to the advantages and establishment of Truth. They know that it is upon this account the Scripture says, that there is *a time of peace and a time of war*, whereas it cannot be said that there is a time for truth, and a time for falsehood; and that it is better that scandals should happen than that truth should be forsaken, as the holy Fathers of the Church maintain.

It is therefore apparent, that those persons, who are forced to make use of this pretence of charity and peace, to prevent Men from speaking against such as destroy the truth, discover themselves to be friends only to the deceitful peace, and that they are professed enemies to truth and the true peace. Accordingly hath it been the constant practice of the Persecutors of the Church to make this pretence of peace the stalking-horse of their most insupportable violences; thus have the false friends of peace consented to the oppression of the truths of Religion, and the Saints by whom they were maintained.

Upon these grounds was it, that St. *Asanasius*, St. *Hilary*, and other holy Bishops in their times, were treated as rebellious, factious, obstinate men, and enemies to peace and union; that they were deposed, banished and forsaken in a manner by all the faithful, who misinterpreted for a breach of peace the zeal they had for the truth. Hence came it that the holy and famous Monk *Stephen* was charged as a disturber of the Church's tranquillity by the 330. Bishops who would needs have the Images removed out of the Churches, which certainly was a point not of the greatest consequence to salvation. And yet because Men ought not to shrink from the least truths under pretence of peace, that holy Religious man publicly opposed them, and it was upon

upon that ground that he was at last condemned, as may be seen in the Annals of *Baronius*, Anno 754.

Thus also were the holy Patriarchs and Prophets charged, as *Eliab* was, to be troublers of the tranquillity of *Israel*, and that the Apostles, nay, Jesus Christ himself, were condemned as the Authors of disturbance and dissention, because they declared a saving hostility against the corrupt passions and the fatal extravagances of the Hypocritical Pharisees and insolent Priests of the Synagogue. And lastly, all this is no more than the Scripture gives us a general representation of, when entertaining us with a character of these false Teachers, who call by the name of divine those things that are diabolical, as these Casuists do at this day in their Morality, it says, *Wisdom*, chap. 14. that they also give the name of peace to the most deplorable desolation. *The extravagance of men, saith the wise man, is come to that height, that they give the incommunicable name of the Divinity to that which hath not the essence thereof, to flatter the inclinations of men, and to shew their complaisance with the humours of Kings and Princes. And being not content to be so mistaken in things divine, and to live in that error which is a true war, they give the name of peace to a condition full of trouble and disorder. In magno viventis inficentia bello, tot & tanta mala pacem appellant.*

It is therefore a principal truth of our Religion, that there are certain times wherein it is necessary to trouble the possession of error, which the wicked call peace, and this is a thing no way to be doubted of after the confirmation of so many Authorities. Now if ever there was an indispensable occasion and necessity to do it, let us examine whether there could be a greater or more pressing than there is at this day.

We find the most numerous and most powerful body of Men in the whole Church, that which hath the disposal of the consciences of all the greatest, bandying together and conspiring in the maintenance of the most horrid maxims that ever the Church groaned under. We find them, notwithstanding all the charitable admonitions that have been given them, both privately and publicly, obstinately countenancing Revenge, Avarice, gluttony, vain-glory, self-love, and

and all the exorbitances of corrupt nature, the profanation of the Sacraments, contempt of the ministeries of the Church, and the disparagement of the Ancient Fathers, that they might introduce into their stead such Authors of their own as are most remarkable for their ignorance and temerity. And yet though we cannot but see the Church ready to be overwhelmed with this deluge of corruption, we must not presume, for fear of disturbing the peace, to call out to those that are entrusted with the conduct thereof, *save us, we perish.*

The most inconsiderable truths of Religion have been maintained even to the death, and yet 'tis expected we should quietly let go the most essential points of our Religion and the maxims that are most important and of greatest necessity in order to the salvation of men, because it is the pleasure not of 300. Bishops, nor indeed of so much as one, nor of the Pope, but only of the society of the *Jesuits*, to overturn them as they please.

We desire, say they, to be at peace even with those who are unwilling to have any. Strange preservers of peace who never yet suffered the least writing to come out against their Morality, which they have not worried with their bloody Answers, and yet still writing the last they will needs have us to sit quiet while they remain in possession of their unjust pretensions!

We thought it not amiss to be the more large in the refutation of this reproach, because there is not any they seem so much to insist upon against us. For though there may be few persons whom they can persuade, that the *Casuits* are holy Authors, yet is it not impossible, but they may meet with some whom they may cajol into a belief, that we are nevertheless very much to blame for disturbing the peace of the Church by our opposition. For the satisfaction therefore of such, have we thought fit to dress up this discourse, to give them to understand that there are not two questions to be made upon this occasion, but only one, and that it is impossible it should at the same time be true, both, that the Morality of the *Casuits* is *abominable*, and that we are *blame-worthy* to disturb their deceitful peace in opposing it.

Let it not therefore be expected that we should ever forsake the cause of *Christian Morality*; no, we have a greater tender-

tenderness for the *truth* than to be guilty of that baseness. But to let them know withal how far we are also lovers of *peace*, we open them the gate of it as wide as we can, and declare, that we are ready to entertain them into our very hearts, as soon as they shall have abjured the pernicious maxims of their Morality, cited by us in our *Faßum* and in our *Extracts*, read in, and taken out of their Authors in their own words, and as soon as they shall sincerely renounce the pernicious APOLOGY FOR THE CASUISTS, and the mischievous treatises of Divinity of *Escobar*, *Molina*, *Sanchez*, *Lessius*, *Hurtado*, *Bauny*, *Amicus*, *Mascarenhas*, and all books of that nature, which our Lords the Bishops call the *Plague of consciences*. And thus stands the case between us. For here is not any thing to do, as they would maliciously make the world believe, concerning the differences which the *Curez* may have with the *Religious*. The question now is not about any contestation concerning the privileges of the *Jesuits*, or of opposing their continual usurpations upon the authority of the *Curez*. Though their books are full of mischievous maxims as to that particular, yet did we purposely forbear all notice thereof in the *Extracts* we presented to the Assembly of the Clergy, because we would not bring in any thing into the general cause of the Church that should concern us in particular. The matter therefore in agitation here is of the purity of Christian Morality, which we are resolved not to suffer to be corrupted; and we are not the only men engaged in this design. The *Curez* of *Rouen*, by the authority of their Prelate are ready to second us with a zeal truly Christian and Pastoral. And besides, we have, now in our hands no small number of Deputations from the *Curez* of other Cities of *France*, who with the like permission of our Lords their Prelates, will earnestly oppose these new corruptions, until such time as those who are the maintainers thereof shall renounce them.

Till then we shall continue to be their Prosecutors, whether they speak well or ill of us it matters not, and we shall not disclaim the truths which we have advanced in our *Faßum*, to purchase at that price, the commendations they would then take occasion to give us. *We shall not be diverted*
by

by either their curses or blessings, as the Scripture saith. They have not been able to frighten us, as enemies, nor shall they corrupt us, as flatterers. They have found us unmoved at their menaces, they shall find us inflexible at their caresses, and we shall express our selves equally insensible of their injuries, and their insinuations. We shall return the same constant countenance to all their different looks, and we shall oppose, to the *duplicity* of the children of this world, the *simplicity* of the children of the Gospel.

Done by the order of the Company, reported in the general Assembly, of Monday the first of April 1658. and reviewed by the Deputies whose names are here under-mentioned.

MAZURE, Doctor of Sorbonne and Curé of S. Pauls. ROUSSE, Doctor of the Society of Sorbonne, Curé of S. Roch, and Syndic of the Curez of Paris.

DEBRED, Doctor of the Society of Sorbonne, and Curé of St. Andrew des Arcs.

MARLIN, Doctor of the Colledge of Navarre, and Curé of St. Eustache.

DU PUIS, Batchelor of Divinity, Curé of the Sts. Innocents, and Syndic of the Curez of Paris.

FORTIN, Doctor of the Faculty of Paris, and Curé of St. Christopheres.

GARGAN, Canon Regular of St. Augustine, and Curé of St. Medardes.

DAVOLE, Doctor of the Colledge of Navarre, and Curé of St. Peters aux Bœufs.

It was resolved also by the Company the very same day, that an Answer should be made to another piece newly come abroad against the same FACTUM of ours, divided into two parts, and entituled, A Factum; by way of Answer to the pretended Factum of the Curez of Paris, &c.

*The Names of some of the most eminent Casu-
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are cited. The Letter A denotes the citati-
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